

THE CHRISTIAN WORKERS MAGAZINE

Vol. XVII

SEPTEMBER, 1916

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JAMES M. GRAY
EDITOR

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J. H. RALSTON
ASSOCIATE EDITOR

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September, 1916

No. 1

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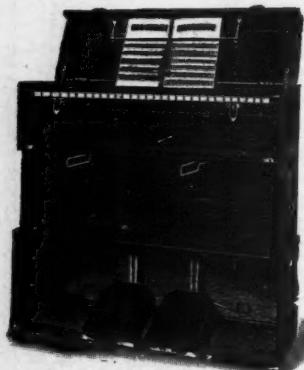
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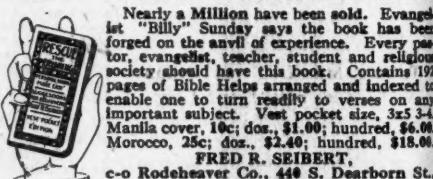
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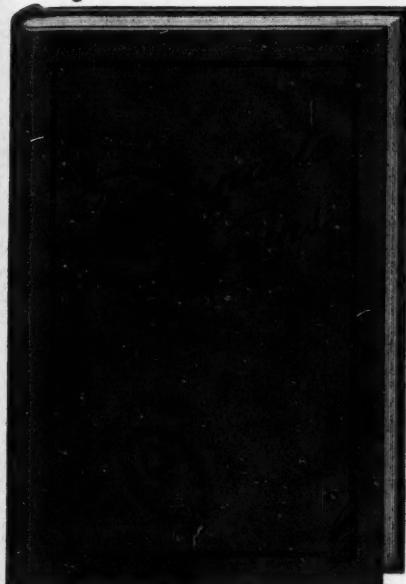
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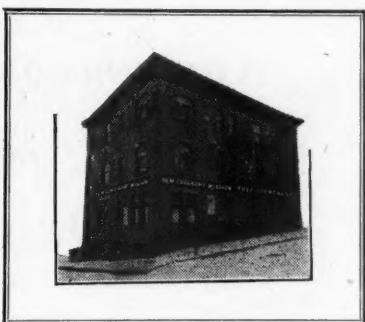
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"Your second lot of pamphlets came. This last with appendices to March is fairly delightful. Blackstone's 'Jesus Is Coming' was my text book, then C. C. Cook's, but I prize yours as head and shoulders above all on the whole subject."

"Have just been reading 'The Coming of the Lord Draweth Nigh.' It has been read with unusual interest for this teaching set forth was new to me, but I am sure well worth considering. I would like three copies at once."

"Do the leaders amongst us ap-

prove of Mr. Baker's teaching in this particular line?" is a question which, I believe, is often asked in the mind, if not by the tongue. And the answer is easily found. In some cases, what is said with reference to it is in the very nature of it, nothing short of presumption. Those who state plainly, **It is only a theory** (some make this positive statement) unwittingly make themselves out to be persons of definite knowledge on the subject, which proves that what is taught in your little book cannot come to pass; that the Lord may come any day before or after the Jewish civil new year's day, but on that day He will not come; that the seven times which passed over the tabernacle did not bring full salvation, but also in the large sense in the case of the Gentile powers. That, and more, is—must be implied in such a statement, or words are meaningless. I wonder how they know. It pains one to the depths of one's soul to see to what extent a wide jealousy and envy blinds and leads those who are generally looked upon as good men. I believe, dear brother, the teaching of your little book is simply irre-
futable.

my intention to show others these important truths."

"I heard a lecture by a dear brother in the Lord on 'The Coming of the Lord Draweth Nigh,' and he gave me one of these pamphlets, and with what meager understanding He has given me I have weighed it in the light of His Word and thus far I have found nothing contrary.—Send me 24 dozen."

"Having received the little booklet, 'The Coming of the Lord Draweth Nigh,' and being so impressed with the probable truth it contains, I would like others to see a copy of it, so please send me one dozen of

it, so please send me one dozen of your latest, or 4th edition, for which you will find thirty cents."

"The teaching is trenchant, and seems to be entirely irrefutable when one is able to rightly divide the word on the subject. To me it is

simply marvelous and admirable. I believe it would be utterly impossible for it to have withstood the onslaught of cavil and unfriendly criticism that it has withstood (in my judgment it stands inviolate) if it were not of God. I thank God for it. It has been a positive blessing to my soul, and it would be a blessing to all if they could receive it. Is it really possible that the Lord's people generally do not wish the Lord to come so soon, 'after so long a time,' is a question one can scarcely help asking."

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It Took the Country by Storm

From all parts of the country, from laymen, from clergymen, from religious periodicals, congratulations have come to us on our newly developed plan for evangelizing the Jews of America from the smallest village to the largest city. The plan is unique, it is effective, it is economical. It solves once for all the problem of securing competent and reliable Jewish mission workers.

YOU CAN BE A JEWISH MISSIONARY

Send us the names of the Jews in your town whom you are anxious to reach with the Gospel message. With each name send 50c. We will at once write them a personal letter, (not mentioning your name) and send them our seven Jewish tracts; in our letter we will offer them a New Testament free, in any language they wish. When a Jew replies, and shows a spirit of inquiry, we will let you know, or we will put him in touch with some Pastor in your town. The 50c you send will, we think, just about cover the expense involved; if not, we will make it up from our mission funds.

The letter we send to these names, was adopted after the following experiment: We first made up a dozen forms of personal letters and submitted them to our staff of workers. These were sifted down to four. These four were sent out to a total of 10,000 Jewish names and a record kept of the returns from each letter. One letter secured the most inquiries, and that one we adopted for the national campaign.

So, send us the names of your Jewish friends. Remember many Jews may yet be added to the Church before He comes; let's do our utmost now, in Jacob's dark hour, to spread wide the Gospel message to God's people of old. We will mail YOU, besides, a free copy of *The Chosen People*.

But, do it now—write now!

Williamsburg Mission To The Jews

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THE Christian Workers Magazine

September, 1916

Editorial Notes

"Warning every man."—Colossians 1:28.
There are those who oppose the preaching of future retribution, especially the Scripture teaching about hell. They came into mind the other day while reading the following story in a recent apologetic

Cut from the Loaf by the Rev. George Williamson Smith, LL. D.:

"Last summer a city boy, Will, went up into the mountains of western Maryland and met a country boy, John.

"Let's go up on that hill," said Will.

"All right," said John.

When the road on which they were walking approached the hill, it turned and ran parallel with it, leaving a thicket between the hill and the road.

John turned to go down the road, but Will said, "Let's go up through the bushes."

John said, "No. If you go through the bushes you'll get muddy and scratched, and tear your clothes."

"Oh, I can do it," said Will, and he plunged into the thicket, while John sat down and watched the waving tops of the bushes as Will forced his way through them.

However, Will, did not go far before he turned back, and John saw that his clothes were torn, his face scratched, and his shoes and stockings a mass of mud.

He was magnanimous, however, and only said, "Can I help you in any way?"

"No," said Will, shortly; and he sat down and thought.

After a while he said, "John, you knew what kind of a bog that was?"

"Yes," said John, "and I was sorry to see you plunge into it."

"Yes; I know you told me not to go."

After a few minutes' reflection Will spoke up and said, "John, since you knew what kind of a hole that is, if you hadn't told me I should have thought you the meanest fellow I ever met!"

* * *

The great Augustine was a postmillenarian, but one day he was writing to a brother ecclesiastic who held the opposite view, and said,

Speaking the Truth in Love quoting him liberally: "If you are right, I shall see the Lord, to my joy, earlier than I expected; but if I am right, you will not have the same joy."

David Brown was another postmillenarian, the man who wrote the strongest book on that side of the question in modern times. About twenty years ago he was writing to Rev. D. M. Stearns, D.D., of Germantown, Pa., known as a decided advocate of the opposite view, and he quoted the words of Augustine, adding: "Yes, dear friend, they both, as you and I do, 'loved His appearing,' and waited for it at the time He has fixed, that being purposely unknown to us. There you and I meet, and well it is that we are at one in all that is vital and saving."

Dr. Stearns commenting on this letter, spoke of Dr. Brown as "a loving postmillenarian." Let us emulate his example, and if we are on the other side of that question, may it be said of us that we are loving premillenarians.

* * *

What is the supreme value of Christianity? In our thinking and preaching it is not infrequently overlooked with corresponding loss.

We are moved to say this by **The Supreme Value of Christianity** an observation in a recent apologetic. The author is replying to a critic who charged that Christianity "in the light of science and criticism has shown its absurd and fraudulent character." This is disquieting he says, because the principles of Christianity underlie our political and social institutions; they are interwoven into the fabric of human life, and their repudiation with nothing to take their place, threatens the loosening of all ties and the confusion of human society.

All this is true, tremendously true, but is this all? It is possible in time for new political and social institutions to take the place of old ones, and there is a natural optimism leading to the belief that the new will be better than the old.

Ties have been loosened and human society

has been confused in other crises of the world's history, but there has been a knitting together again and a crystallization has followed which has brought order out of disorder. May it not be so once more? Why should we fear the loss of Christianity if it be nothing more than human ingenuity can replace?

In a word, if men be not lost, and if the Bible be not a revelation from God to show them the only way of salvation, if there be no sin, no judgment, no punishment, no hell, then why insist upon Christianity as we do, and why seek to propagate it at so great a cost?

It is the supernatural and the divine in Christianity that makes it worth while, and in all our thinking and preaching that should be brought to the fore or we miss its purpose.



Sir William M. Ramsay, in "The Thousand and One Churches," is comparing the barren hillsides in Lycaonia with their one-time rich and highly cultivated condition.

Utilizing Our Blessings The district has in a large degree gone back to its original state, though showing plentiful traces of a rich fruitage that once existed. The query is, how was the one-time improvement of natural conditions originally effected? For example, how was the engineering skill gained which stored up for use in the dry season every drop of water that fell in the rainy season?

"There is still the same amount of water," Sir William goes on to say, "but it runs off the slopes as quickly as it falls, and is of very small service to the soil or to man. Those who still inhabit the town are moderately industrious, and what they want is knowledge rather than willingness to work. They are lacking in the skill, or forethought or power of adapting means to ends, which will give them the same food to eat and the same water to drink that those of an earlier generation enjoyed."

What a great spiritual truth is suggested here! There is still the same power from on high for every soul that will have it, for salvation, for victory, for service. All that the strongest, the holiest, the most fruitful of God's witnesses in other days possessed is ours for the taking. But, alas! so many of us do not know how! In a sense these rich privileges of the spiritual life are going to waste, and the people are perishing for lack of knowledge.

Oh, for true men of God in all our pulpits and theological chairs to teach the present generation the secrets of Brainerd and Pastor Blumhardt, and Christmas Evans and Finney, and Madam Guyon and Frances Ridley Havergal, and Robert Murray McCheyne and George Muller, and Payson and David Living-

stone, and John Welch of Scotland, and the Wesleys, and Tersteegan of Germany. These were the souls who, in the spiritual realm, knew how to store up for the dry season the refreshing showers that fell from heaven in their hours of devotional ecstasy.

How to pray, how to study God's Word, how to surrender one's will to God, how really to serve God and bear fruit to His glory—these are the things men and women need to know today, and want to know, as much as they ever did, but who will tell them?

Shall we permit the story of Lycaonia to be repeated in the churches of our generation? Shall we give opportunity to some historian of a later day to wonder why we let the blessings run to waste that our forefathers utilized for the sustenance of themselves and their flocks?

Oh pastors, and teachers and evangelists, get knowledge, get wisdom, get the right understanding of these things, and utilize for yourselves and for those committed to your care the blessings ever flowing from the hills of God.



The new Roman Catholic Archbishop of Chicago, whose name is Mundelein, has supplemented the ban on dancing recently issued by the Papal authorities at

The Theater Cut Out Rome, with another prohibiting priests from attending the theater.

In doing so he affirmed what we think is obvious, that the tendency of the theater is downward. He also expressed his belief that the priests have enough to do in caring for the parishes, and that it ought not to be much of a sacrifice for them to give up the theater.

We think the following point was well taken, where he said:

"For instance, I am well acquainted with the author of one of the popular plays shown in a Chicago theater this season, and I could have had the whole theater to myself if I had chosen to have gone. But if I had gone for the sake of friendship for the author Catholics would have said, 'The Archbishop goes to the theater,' and theater-going would have been given full authority. The priests have the same kind of influence. If they go to the theater the people will feel justified in going, and I do not want them to be encouraged to go."

Protestant ministers please copy.



We have been reading an article in a contemporary entitled "Introducing a New Evangelist," who, we are told, is a man from Canada who "has invaded the United States with a new type of evangelism."

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several features, two of which are very informing. We quote: "When he is through people do not know to what school of theology he leans. He does not seem to know anything about the second coming of Jesus Christ."

This is indeed a "new type of evangelism." There is nothing like it in the New Testament.

* * *

Now that his Majesty is rolling up victories on the eastern frontier, he will not feel so badly if we bring to light again at his expense a rather humorous

At the Expense story told by Princess Catharine Radziwell in her "Memories of Forty Years."

Speaking of one of the first of the season's balls of a certain year, she says: "I was going down to supper on the arm of a cousin of mine, Count Toll, son-in-law of Count Tolstoy, then Minister of the Interior. Before

us walked a couple entirely unknown to us, consisting of a very high civil functionary, to judge by his uniform, and a very stout lady, whose manners left much to be desired, and whose loud, vulgar voice betrayed a sorry lack of education.

"She was hanging on to the epaulettes of a young officer who was walking in front of her, also with a lady on his arm, and kept saying to her companion, 'Hold on tight to me; I am going to stick to the epaulettes of this little colonel, and he will pull us through.' The 'little colonel' was none other than the heir to the throne, the Grand Duke Tsarevitch, Nicholas Alexandrovitch, who, with one of the daughters of Count Woronoff Dachkoff, was wending his steps toward the supper rooms."

We thus see that all the democracy in the world is not limited to the United States.

Premillennialism and Judaism

By Rev. W. H. Griffith Thomas, D. D.

Professor of Old Testament Literature and Exegesis, Wycliffe College, Toronto

In "The Sunday School Journal" for February, March and April of the current year, a series of articles appeared, reflecting on premillennialism. Three were written by Prof. Harris Franklin Rall, of Garrett Biblical Institute, and the others by pastors in the Methodist Episcopal Church. The first of the articles by Prof. Rall dealt with premillennialism and the Scriptures, to which Dr. Thomas replied in our previous issue.—The Editors.]

Part II

PROF. RALL'S second article is entitled, "Premillennialism and Judaism," and it is urged that this view of the future is a Judaistic form of Christianity because it throws its emphasis on Jewish elements which do not express the full meaning of the Christian faith. This is another serious charge, but we believe it is as baseless as the former. Indeed, when it is examined carefully it is easy to see that the writer goes to the other extreme of practically ignoring the Jewish element altogether.

1. It is said that the Judaistic character of premillennialism is seen in its use of the Old Testament. While it is rightly pointed out that the religion of Israel is the foundation of Christianity "yet Christianity did not take over everything that was in the Old Testament." This is, of course, true even to triteness, for no one ever imagined the possibility of such a result. There is much in the Old Testament that is purely temporary and was not taken over by Christianity. But there is the same danger of fallacious statement in these remarks, for while "Christianity did not take over everything" there is an element in the Old Testament which while not "taken over" is certainly not to be regarded as non-existent or destroyed, but only in abeyance,

and it is the virtue of premillennialism to keep this in mind while Professor Rall ignores it altogether.

He further says that there are two sides to Israel's religion: the one nationalistic, ritualistic, legalistic; the other, universal and spiritual, as represented especially in the prophets. It is urged, therefore, that Christianity accepts this second tendency and builds upon the prophets, while premillennialism is said to make the mistake of using indiscriminately all parts of the Old Testament and holding that Christianity is equally bound by it all.

Here again it is scarcely possible to acquit Professor Rall of either "bearing false witness" or else of being guilty of an ignorance which should be far removed from anyone occupying his position. As already pointed out, premillennialism does not use indiscriminately all parts of the Old Testament or hold that Christianity is bound equally by it all. On the contrary, it endeavors to give every part of the Old Testament its proper interpretation, considering Jewish features as Jewish, and Christian features as Christian, and it refuses to spiritualize away the Jewish portion and regard it as wholly fulfilled in Christianity.

The Kingdom of Christ Universal

The Old Testament predictions of the kingdom of our Lord are literally universal in their character (Ps. 72:11), and it is impossible to explain such statements by means of the present individualistic Christian dispensation. The universal kingdom foretold by the prophets has yet to be realized, and nothing in the present dispensation approaches anywhere near the fulfilment. It is clear in the Old Testament that Israel is to have its share in the triumph of the Messianic kingdom, and the New Testament predicts the national conversion of Israel as life from the dead (Rom. 11:15, 26). Our Lord speaks of Israel as suffering until the actual time of His coming (Luke 21:24, 27), and if this discipline covers the entire period from the crucifixion to our Lord's coming it ought to be obvious that the prediction of blessing to Israel can only be fulfilled on what may be called the "other side of the second advent."

Such spiritualizing as Professor Rall favors does nothing else than play into the hands of those curious people, the Anglo-Israelites, who do not hesitate to apply all the prophecies to the present day. Indeed, if we had to choose between Professor Rall's spiritualizing away of these passages and the Anglo-Israel interpretation, we should not hesitate to choose the latter as much the more natural and obvious.

2. It is wholly incorrect to say that the doctrine of a millennial kingdom "first appeared in the years just preceding Christ, the time of the full flower of Judaism as a religion," when the old Messianic hope did not satisfy and men wanted an intermediate kingdom to reconcile the two ideas of the earthly and heavenly aspect of the Messiah's work.

Here again Professor Rall is simply adopting the view emphasized by modern criticism which tends more and more to ignore Old Testament prophecies and to concentrate attention upon the period of Jewish apocalyptic writings between the time of Malachi and our Lord. He says that the Old Testament knows nothing of a Messianic kingdom limited to a thousand years but rather thinks of that kingdom as everlasting. Once more there is the characteristic tendency to fallacy, because premillennialists do not limit the Messianic Kingdom to the period of the millennium but only think of that time as one of the aspects, or elements or periods of a Kingdom which will undoubtedly last forever.

3. It is also said that the Jewish character of premillennialism is seen in its theory of the Bible, but, as we have already pointed out, this charge of a mechanical and literal inspiration which regards all parts of the Bible as on the same level of authority is untrue. Premillennialism we repeat, holds very

definitely by the pre-eminence of the New Testament teaching in the light of progressive revelation, and there is no idea whatever about levelling the Christian teaching down to the Jewish. It is astounding that the Professor can allow himself to make the charge of lack of logic because premillennialists do not observe the rite of circumcision and other Old Testament laws as well. A case which has to be argued along these lines betrays its inherent weakness and shows that the writer does not know the simplest elements of the case that he opposes.

The Sweep of Luke 1:31-33

4. It is also said that many premillennial doctrines are Judaistic because the Jewish ideal was national and the Kingdom of our Lord was spiritual, inward and universal. But here again it is impossible to avoid noticing the entire confusion of thought in the Professor's mind. He does not seem to see that there are two distinct lines of teaching in the Bible concerning the Kingdom of God. One line is undoubtedly spiritual and universal. But the other is as clearly Jewish and national. Such a passage as Luke 1:31-33 has no meaning on his interpretation, while premillennialists are perfectly clear that of the seven statements made in these verses the last three are just as literal as the first four though they have not yet been fulfilled. It is inaccurate to say that "the kingdom of God for Christ was not in outer rule but in inner spirit." This is another illustration of the Professor's fallacious argumentation and his tendency to confuse issues by placing in opposition things that are complementary. A careful study of the Gospel shows that the Kingdom was both outward and inward and no true exegesis can overlook either of these, still less confuse one with the other.

5. Professor Rall's view again and again puts the present and the future in antithesis, which is undoubtedly incorrect. So far as the present is concerned there is no doubt that the religion of our Lord "was purely spiritual and ethical" and in regard to all these things the Apostle Paul was of course obviously right in fighting against the danger of the ceremonial as the means of justification. But all this does not set aside the nationalism which the Old Testament as well as the New, associates with the Jews. Premillennialism holds that this element is only in abeyance, not destroyed or absorbed. It is incredible to think that he can actually charge premillennialism with siding with the opponents of the Apostle Paul by introducing and maintaining a Judaistic Christianity. On the contrary, premillennialists are absolutely one with the Apostle Paul in his treatment of the great problem of Israel in Romans 9-11, and in particular they regard Romans 11 as the

great outcome concerning universalizing and that the light no place.

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great outstanding prediction of the Apostle concerning Israel, which no amount of spiritualizing can possibly set aside. It is significant that all this allusion to Israel's future in the light of the Apostle Paul's attitude finds no place in the Professor's view of Christianity.

Half of the Bible Ignored

Indeed, his position is only possible by ignoring about half of the Bible. From the analogy of the past we have a right to expect a royal manifestation of the Messiah. Predictions concerning His suffering have been literally and even minutely fulfilled. And there is no reason why the other class of prophecies, referring to His kingly glory, should not find the same literal fulfillment. The Professor pours scorn on the fact that God has dealt with man along what may be called dispensational lines from the earliest days to the present. But scorn or no scorn the truth remains that God has revealed Himself in this way. When Paul wrote to the Romans he clearly said that God had not entirely cast off His people (Rom. 11:1, 2, 25-27), and with these words agree many passages of the prophetic writings (Jer. 30:3; 32:37-40; 33:7-9). These and other passages call for an attention which the Professor does not give them. The fact is that, as we have already pointed out, he has practically nothing to say about the predictive element in the Old Testament prophecies, but is so taken up with the modern critical view that the prophets were great social and moral reformers, preaching to their own time, that he is unable to see what A. B. Davidson has pointed out, that the predictive element is the primary and fundamental idea in their books.

6. It only remains to speak of the astonishing error made in the closing paragraph of this second article that "the church is to become reprobate and be cast off except a select and elect number, while the Jewish people which has previously rejected Christ is to be exalted and made the instrument for the conversion of the world." Here once more is his favorite fallacy of confusing issues and making his opponents say the very opposite of what they mean. We are accustomed to Roman Catholicism identifying the outward and visible church with the Body of Christ, but we were not prepared for it in Protestantism. It is evidently an instance, not by any means the only one, of extremes meeting. Premillennialism holds firmly to the New Testament idea of the Church as the Body of Christ and so far from this becoming reprobate and cast off, it is to realize the Apostle Paul's words of being purified and presented to Christ (Eph. 5:27). Christendom, however, as represented by visible communities of Christians has no such guarantee, and if we argue anything from

the state of Christendom today as compared with what it was in John Wesley's time it would not be difficult to foresee and foretell spiritual disaster. Then, too, the Jews as a nation, although now rejecting Christ, are to be converted, according to the Apostle Paul and the Apostle John (Rom. 11:26; Rev. 1:7). So that it will be only by divine grace, and not by any personal advantage, that the Jews are to be permitted to be used of God in the future.

Baseless in Statement

Thus point by point this article is seen to be baseless in its statements that premillennialism is not pure but Judaistic Christianity. On the contrary, the Christianity which is apparently advocated by Professor Rall depends upon a view of the Bible which is essentially rationalistic and legalistic and utterly fails to minister to the spiritual life and progress of the people of God. We should be sorry to think that any branch of the Christian Church were truly and properly represented by the view of Christianity of the Bible here depicted.

(To be continued in our next issue.)

LIFE'S OBJECTIVE

By J. Francis Davidson

What is Love, that we should thus pursue
Its wandering fancies? It pretends
A noble birth—yet in very truth we do
Find it a passing passion, having selfish ends
Which, when we follow, we may live to rue
A misspent life—a taste of ashes.

What art thou, Gold, that men should strive
To own and hoard thee? What dark sin
May lie beneath the gain: nor may we shrive
Its horror by a partial gift. Within
We know 'tis wrong, and gold may spell
Eternal agony—a future without rest.
It means not happiness but hell,
A curse when we had thought us blest.

What art thou, Fame? The rearing height
Of man's ambition, mankind's foolish hope,
An oft posthumous glory. When the night
Of Death has wrapped us, gildest thou the rope
That lowers us within the tomb? And to
what end?

But Thou—O God! above, beyond, yet near,
Thou art the All in All of our small lives,
And through the ages we Thy voice may hear
If we but listen. For Thy sake
We live; and count it gain to die, nor ask
Of this world aught of sympathy to make
Our lot less hard. We welcome that dear task
Thou hast in mercy granted us to do
And at the end of this existence we
Enter with joy the door of Heaven, op'ed
To us, Thy children, and we see
The angels and Thy face, dear God,
Eternal Father, and the Christ.

The Protestant Evangelical League—A Clarion Call to the American Church

By Rev. Mark A. Matthews, D. D., Seattle, Wash.

Former Moderator of the Presbyterian Church, U. S. A.

PROTESTANTISM is not on trial. Its days of trial have passed. It has been tried, and has been found worthy, capable, and possessing divine power. Its days of service and opportunity are now upon it. Its obligations to the world must be discharged. It is in the world by the decree of Almighty God, to proclaim, secure and defend the open Bible for every person, the liberty of conscience, and the right to worship the triune God without political or ecclesiastical interference.

Evangelical Christianity is not on trial. It is fixed, and will last forever. Its greatest opportunity, so far as extent and influence are concerned, is now before it. Evangelical, evangelistic Christianity is the only force in the world of supernatural origin that can do for the world that which must be done for it before the second coming of Christ. To be evangelical is to be fixed in the great fundamental doctrines of the Bible; and to be evangelistic is to be controlled by the motive and the program of those doctrines under the leadership of the Holy Ghost for the redemption of unsaved men and women.

Eliminate the Subdivisions

The evangelistic force of the world is divided into groups, or denominational families. They all hold to the same fundamental, essential truths. The minor differences which separate them into groups or denominational families are perhaps essential in order that they may be directed in the one sole purpose for which they exist. It would be a great deal better if we could eliminate the subdivisions of the respective families.

In other words, all of the subdivisions of the Methodist family ought to be put into one American Methodist Church. All the subdivisions of the Baptist family ought to constitute one American Baptist Church. All of the subdivisions of the Presbyterian household ought to be welded together into one great American Presbyterian Church. There is no excuse for Presbyterians to be divided. They have the same polity, the same doctrine, the same essential confession of faith. The only thing that keeps us apart is the insanity of prejudice, and the assininity of leaders. The rank and file are anxious for the union upon sane, sound, orthodox, biblical confession of faith doctrines.

The Place for Heretics

The heretics in the Presbyterian Church ought to leave at once and go into the Unitarian association. They are close relatives of Judas Iscariot if they stay in the Presbyterian church and continue to betray it with a Pharaisaical kiss. If they do not believe the doctrines of the Presbyterian church, they ought to have enough common sense and honesty to leave the church. They cannot change the doctrines. They shall not change the doctrines. They ought not to place themselves in the position of being traitors—Judas Iscariots. If they are rank Unitarians, or believe in the Unitarian doctrine, they ought to have enough common decency and honesty to leave the church. There is no place in the Presbyterian church for traitors or heretics.

If there are other evangelical denominations that have subdivisions, those subdivisions ought to be united into one family. Thus united into harmonious households, bearing the respective denominational names, we would then be confronted with the solid evangelical forces of the country divided into grand divisions, holding the essential, fundamental doctrines of the Bible. These grand divisions should then form what might be known as "The Protestant American Evangelical-Evangelistic League." The name itself clearly defines what the league is, what its doctrine is, and what its program is.

What Orthodoxy Is

Of course, such a league believes that the Bible is the Word of God, the only infallible rule of faith and practice. It believes in the trinity, the absolute sovereignty of God, the eternal Sonship of Jesus Christ, the leadership of the Holy Spirit. It believes in the vicarious atonement of Jesus Christ. It knows that sin is a fact, that man is totally depraved, that there is no remission of sin without the shedding of blood, and that Jesus Christ gave Himself upon the cross for the redemption of totally depraved men and women. It believes in the virgin birth of Jesus Christ, the resurrection of Christ from the tomb, and the resurrection of our bodies. It believes in the regeneration of the soul by the Holy Ghost's application of the blood of Jesus Christ to the lost soul. It believes in the everlasting punishment for the incorrigibly wicked. It believes that heaven is a state, and in that glorious home

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we shall live with Christ forever. It believes that the gates of hell shall not prevail against the Church, which is the body of Christ. It believes in the second coming of Christ, and the victorious and everlasting reign of the righteous with Christ. It believes that the gospel is the power of God unto the salvation of men. Therefore, men should preach the gospel, and only the gospel which is the blood atonement of Jesus Christ. It believes that the Holy Ghost is in the world as the leader and comforter of the church, and that the church is in the world as Christ's missionary to present the plan of salvation to all. These essential things are held by all true, orthodox Christians. These are common grounds upon which we stand. If there are minor differences we are not interested in magnifying them, objecting to them, or mentioning them if they do not interfere with the peace, harmony and progress of the work of evangelizing this country.

What the World Is Trying to Do and How It Is Trying to Do It

We are confronted with a very stubborn force, which is diametrically opposed to all the things for which we stand. The world, with its godless, Bibleless, prayerless, Sabbathless, blasphemous program, is making its direct attack upon these great fundamental doctrines, and upon Christians who believe them.

The world is coming to us in the guise of angels of light, through the soft teachings of false leaders and false teachers—heretics in cap and gown—and is trying to deceive us and draw us away into a social service program which leaves the blood of Jesus Christ entirely out as the essential power for the salvation of the world. Wordliness, pride, dissipation, shams, luxury, licentiousness, idolatry and heresy constitute the buoyant family that is trying to make a spectacular entrance into the church.

These nefarious agents of the devil must be kept out of the church. They must be watched. Their program, policy, doctrines and methods must be exposed, denounced and destroyed.

What Is Our Program?

1. Let us admit, assume and proceed, on the assumption that evangelical, evangelistic, orthodox Christianity stands on the firm, essential, infallible, fundamental doctrines.

2. Let us call a convention of representatives of all the grand subdivisions of evangelical Protestants. At said convention let us give to the world a pronouncement calling the churches to plain living and high thinking, calling Christians to a life of humility, prayer and service, calling the home to the establishment of the family altar and the daily reading and study of the Bible, calling upon pulpits to

preach the blood atonement, because the next revival must evolve from and revolve around the Bible as the infallible Word of God and upon the vicarious atonement and the deity of Jesus Christ. These three doctrines, if preached incessantly, will bring the greatest revival that any nation has ever experienced.

3. Call the ministers to recognize the fact that the pulpit has always been the leader, is now the leader, and therefore the church's low spiritual state is justly chargeable to the pulpit. The priests in the old biblical days were responsible for the decline of the church. The priests in medieval days were responsible for the corruption of the church. Priests and ministers must in the present day be held responsible for the decline in faith and doctrine of the common people. When the pulpit ceases to preach Christ and Him crucified, the people die in their sins. When the pulpit ceases to have the vision that the vicarious Christ can give to a regenerated preacher of the gospel the people die.

4. Let the convention make a program of publicity, subsidizing the printed page, the daily papers, the magazines, the pamphlets and the tracts until every person in America has been given the gospel in printed form. The daily papers of the country should be made to recognize the fact that they are indebted to evangelical, Protestant Christianity more than to any other one force for their liberty and prosperity, and that they must recognize that fact and give to the program all the space necessary to accomplish the purpose. In addition, and as a reciprocal act, every possible inch of space that can be bought should be bought and paid for and used by evangelical Christians for the preaching of the gospel.

5. Let all members of the league agree to study the Bible every day, to pray incessantly, and every Bible teacher and every preacher to preach Christ and Him crucified, and only Christ and Him crucified for the next five years.

6. Let us demand of our respective denominations that they refuse to contribute to the education of any candidate for the ministry who does not believe in the infallible Bible, the deity of Christ, and the vicarious atonement.

Let us call upon all Christians who have money to refuse to contribute to any school, college, or seminary that does not teach that the Bible is the infallible Word of God, that the deity of Christ and the resurrection of His body are absolutely essential to the salvation of the soul. The money of Christians ought not to go for the purpose of buying fuel to keep the fires burning under the boiling pot of heresy into which heretics would put the souls of our unsophisticated children.

The Time Has Come

The time has come for us to prepare for the preaching of the gospel, and the most aggressive campaign that was ever carried on for the evangelization of America and the world. The time has come for us to refuse to recognize, or in any way fraternize with the traitors, the blasphemers, the Judas Iscariots, the heretics, and those who are assassinating Christ.

If one man were to reflect upon another man's mother, wife, sister or daughter, the latter would no doubt administer immediate punishment. He certainly would not feel like fraternizing with and recognizing as a brother one who would reflect upon the character of his mother or wife. If one would resent an attack upon his pure wife, he has a greater reason to resent the attack being made upon Christ, His deity and His everlasting Sonship, by the heretics of the present day.

The time has come for us to resent the attacks being made upon God's infallible Bible, and upon Jesus Christ, His eternal Son. The man who denies the deity of Christ, and that Christ is very God of very God, and who denies that Jesus Christ arose from the grave, and who denies that his own body will actually arise from the dead when Christ comes, perjures himself and is unworthy of belief or fellowship. Christ is the Son of God, and His vicarious atonement is the only power that can save from sin.

Let the league so declare. Let us go forth on this fixed program for the evangelization of America and the world. We stand upon these doctrines, we believe them.

Let us defend the faith once delivered to the saints, and let us stand as an indissoluble band of God-decreed workers for the salvation of the world.

Fallen Angels Taking Human Form

A STUDY OF GENESIS 6: 1-7

By G. H. Lang, Weston-Super-Mare, England

Author of "Prayer, Focused and Fighting," and "The Modern Gift of Tongues: Whence Is It?"

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[Dr. Patrick Fairbairn, in the "Imperial Bible Dictionary," while taking an opposite view to that of this article, says that the opinion here advocated is given in the Book of Enoch, and was taken by many of the fathers, and by not a few of the Catholic and Lutheran theologians. Of the last mentioned he names, Stier, Holmann, Kurtz, and Delitzsch. Darby says it was the almost universal opinion of early Christian ("Letters" Vol. III, p. 106). Among modern authors it has been especially dwelt upon by George H. Pember in "Earth's Earliest Ages." Dean Stanley seems to favor it also in his comments on 1 Corinthians 11.—Editor.]

IN A diary describing a visit by the writer to the ruins of ancient Egyptian temples the following passage occurred:

"Who that has stood amidst the shadows of the towering pillars of the great Hypostyle Hall of the vast temple of Luxor, will easily forget the beauty of the scene as one looked across the large forecourt of Amenhotep III, and caught the glow of the sun, now setting behind the Theban Hills, irradiating with a golden brilliance the mighty columns of the colonnades?

"Yet the grandeur of the open court is of less interest than is the story depicted upon the walls of that apartment near the Sanctuary which is called the Birth Room. The reliefs tell how the god Amen-Ra took to himself the form of Thothmes IV., and visited his queen Mutemua. She, supposing the visitor to be her royal husband, received him to her chamber. Before leaving her the god revealed himself, and told her the child of their union should be named Amenhotep.

"In the mortuary temple of Hatshepsut at Dir-el-Bahri is given a story, somewhat simi-

lar in its detail, and identical in the essential feature of Amen-Ra becoming the father of Queen Hatshepsut, by visiting, under the guise of her husband, the queen Ahmose.

"And in the temple of Isis at Phylae is a further somewhat similar series of reliefs.

"Whether the very king and the very queen named in these inscriptions were of semi-superhuman origin we do not say. It may be that this was alleged of them merely to give them greater hold upon the superstitious peoples over whom they ruled and whose worship they guided.

"But was there anything or nothing of fact ever behind this alleged matter of gods taking human form, visiting such of the daughters of men as they would, and becoming the fathers of their children? Is it a mere invention, or does it point to the most terrible of all evils that have afflicted this world?"

Scripture Testimony

Before summarily dismissing the idea as impossible, as merely a cunning invention of priestcraft for the purpose of deceiving man-

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kind in its own interests, the thoughtful will consider some facts.

(1) Moses was "instructed in all the wisdom of the Egyptians" (Acts 7:22), and could not have been ignorant of these stories. Indeed, he may have seen these very reliefs which the visitor still looks upon.

(2) The Israelites also, by reason of their long sojourn in Egypt, must have been familiar with these alleged events.

(3) Yet when Moses rejected the gods of Egypt to serve the only true God, Jehovah; and when he led Israel out of Egypt, and denounced all idolatry in unmeasured terms; he not only did not instruct his followers that these stories were "fond things vainly invented," mere abominable deceits of men, but, on the contrary, he, in narrating for Israel's benefit the history of former times, declares that both before the Flood, and after that judgment also, certain of "the sons of Elohim saw the daughters of adam (man) that they were fair; and they took them wives of all that they chose" (Gen. 6).

That these "sons of God" were angelic beings is clear from the following particulars:

(a) The contrast in the terms "the sons of Elohim" and "the daughters of adam" ("the adam" the descendants of the one so named, Adam).

(b) That the offspring of such unions were, as might be expected, markedly "mighty," and did such deeds as made them "men of renown." These features in the children are not accounted for on the supposition that the fathers were only men, even if godly men.

(c) That the consequence on earth was the so great abounding of wickedness, and specially the corrupting of the imaginations of men's hearts, that God could no more tolerate the scene, and judgment swept over the world of the ungodly. This special inward corrupting of man, suggests some special inward spiritual agency and influence.

(d) That the term "sons of Elohim" in the literature of the time meant angelic beings. Job was a contemporary writing with Genesis, and was given for the instruction of the same people, Israel. To have used such a remarkable term for men in the one book, and of angels in the other book, would have been confusing. But in Job 1:6 and 2:2, Satan is seen in the company of the "sons of God"; and the locality is heavenly, for Satan informs Jehovah that he has come to that place of meeting "from going to and fro in the earth."

And yet more conclusive is chapter 38:7, for there God indicates that the "sons of God" were in existence before the earth was made, for at the creation of it they shouted for joy.

In Psalm 82:1, 6, the "elohim" are again spoken of, and as "sons of the Most High." Here they are threatened that, if they go on in

the evil of which God complains in verse 2, they shall "die like Adam" (man). Now if children of Adam were the persons addressed, it were superfluous to so warn them, for their death would be a matter of course; hence these "sons of the Most High" must be the "sons of Elohim," not of Adam. It may be remarked that when our Lord quoted this verse (John 10:34), He made no mention of what order of beings God was in this Psalm addressing. His use of the passage to prove the inviolability of the Word of God is as pertinent whoever were the beings God was speaking to, whether angels or men.

Angels Materializing

(4) Seeing that angels can so materialize to themselves bodies as to eat the food of men (Gen. 18:8), to draw Lot by their hands (Gen. 19:10, 16), etc., there need be no difficulty in believing them able to perform other bodily functions, if they so wish.

If Matthew 22:30 be urged to the contrary, it may be pointed out that our Lord states what is the condition of things "in heaven." He does not allege that angels cannot violate that order, and act otherwise on earth. Whilst in Jude, verses 6, 7, we are plainly told that there have been "angels who kept not their own principality, but left their proper habitation"; and it is explained that Sodom and Gomorrah, in going after strange flesh, sinned "like these" angels.

The thoughtful, we say, will consider these facts and scriptures; and will not fail to note that this abhorrent and terrible subject is of practical moment, inasmuch as the Son of God has forewarned us that the days before His appearing again on earth will present a true likeness to the days of Noah and to the state of Sodom in the days of Lot.

Let the modern westerner marvel and cavil if he please; but these stones plainly tell us that the men of old knew the possibility of these dark things. And Genesis 6 tells us who were the real gods of paganism, who thus, for the purpose of debasing mankind, "left their proper habitation," namely, rebellious angels. "Whatsoever things were written aforetime were written for our instruction."

Objections Considered

When writing as above I was not unaware that another view of Genesis 6:2, has been advanced.

Defending that other interpretation one reader of the diary was good enough to quote from a well-known work as follows:

"But the race of Seth also became infected with the vices of the Cainites. This seems to be the only reasonable sense of the intercourse between the 'sons of God' (sons of Elohim) and the 'daughters of men' (daugh-

ters of Adam). We may put aside all fancies borrowed from heathen mythology respecting the union of superhuman beings with mortal women, and assume that both parties were of the human race. The family of Seth, who preserved their faith in God, and the family of Cain, who lived only for this world, had hitherto kept distinct; but now a mingling of the two races took place, which resulted in the thorough corruption of the former, who falling away plunged into the deepest abyss of wickedness. We are also told that this union produced a stock conspicuous for physical strength and courage; and this is a well known result of the intermixture of different races." (Smith's "Students' Old Testament History").

As we suppose that this will be accepted as a good statement of that interpretation we will examine it a little closely.

I. It is scarcely fair to those who hold the view under discussion that it should be summarily dismissed as "a fancy borrowed from heathen mythology." For that view is deduced from numerous Scriptures, and considerations arising therefrom, of which many are before suggested, and were mythology silent upon the subject it would still, as we think, be deducible and maintainable from the Word of God.

Nor is it true, wise or scientific to dismiss all ancient mythology as necessarily false to fact, and as being therefore unworthy of consideration.

Having seen in the Word of God itself reason for entertaining the view before advocated, those who advance it point, by way of corroboration, to the unquestionable and remarkable fact that the ancient mythologies, which, be it specially noted, carry us back to the same period of history which the book of Genesis covers, reveal this as the almost universal belief of the whole ancient world at and after that period, and as being indeed a foundation of their religions.

How did this extraordinary conception come into existence and command such universal and permanent assent? We think that those who reject the explanation which is offered by Genesis 6 (upon our reading of its meaning) can give no explanation of this pregnant fact.

The Real "Gods" of Paganism

Our own view of paganism is that it was instituted by Satan, and his angelic co-rebels, for sinister purposes in opposition to the will of God.

This is the explanation given in the Scriptures, which definitely and repeatedly instruct us that it is to demons that idolatrous worship is really and finally directed (Deuteronomy 32:17; Psalm 106:37; 1 Corinthians 10:20).

This being so, certainly much concerning

Satan and his workings may be learned from paganism, if only it is studied in the light of God's revelation in Scripture.

Now mythology enshrines the remembrance by man of the earliest actings and teachings of these fallen angels. And this is the only explanation which meets the facts of the case as they always have existed and do still exist.

The general correspondence of pagan worship in various lands and times, and particularly the secret and esoteric teaching which makes all paganism and mythologies one body of demonology, finds here its sole and sufficient explanation.

The persistency of these ideas, and of rituals embodying these ideas, through thousands of years, in spite of the decay and passing of nations, is also thus readily explained.

Permeating the Western World

The solemn fact that the essential doctrines of these old pagan philosophies are even now subtly and widely permeating the western world, in spite of its education and scientific progress, and are captivating multitudes who would boast of intellectual superiority to the "poor heathen," finds a prompt and adequate explanation in the thought that the mighty "god of this age" is powerfully working to reinfect the latest descendants of Japheth with the very same conceptions as blinded their forefathers and still blind the sons of Shem; conceptions which hide from men the true God and so make them the more ready prey to God's enemies and would-be usurper.

Nor is this a difficult work, seeing that peoples who have had the Word of God are largely refusing to walk in the light which that Word sheds forth, and are thus easily deluded by Theosophy, Spiritism, Christian Science, and the like philosophies, the essential teachings of which are identical with the pantheistic views of Hinduism and Buddhism, as well as the Grecian and Egyptian systems of thought which once flourished with, but have been outlived by, their more eastern relations.

Wisdom calls upon the discerning to be prepared to hear some solemn warnings from paganism, and to so detect some of Satan's wiles and depths, and to be kept therefrom.

And where, as in the point under review, the Scriptures of truth and the general belief of the ancient world strictly accord (as they do upon our view of those Scriptures), it is not wise, and may be dangerous, to preemptorily refuse to even listen to the united testimony.

Paganism pressed hard upon both Jews and Christian disciples, and was a constant spiritual menace to both; and much of the deeper, finer meaning of the utterances of prophets and apostles can only be appre-

ciated when in mind.

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The Weakness of the Objection

II. The fundamental weakness of the case upheld by the writer quoted was never more clearly revealed than when he wrote as above, "we may assume that both parties were of the human race."

That is precisely the basis upon which the exposition rests: it is assumption. It is a fact that in each other place where the exact term "sons of Elohim" is employed it designates angelic beings; and therefore it must be assumed that in Genesis 6 it means men, for that cannot be proved. Let us notice how many and great are the assumptions involved in that one.

(1) It is assumed that the descendants of Seth as a whole kept true to Jehovah. This is nowhere stated, nor even implied. Of even the patriarchs it cannot be proved, except in the cases of Enoch and Noah.

Indeed, the very fact that in a genealogy the former is singled out for mention as being one who "walked with God" almost suggests that he differed in that particular from the others named, for had they all walked with God why should his doing so be remarked upon and the rest be left without this praise?

(2) But if Seth's descendants did for a time fear God it is at any rate an assumption that they continued to do so through the many long centuries down to about the year of the world 1536; and,

(3) It is a further assumption, for it is not so stated, that the collapse of their godliness took place just 120 years before the flood.

Nor is any explanation forthcoming as to why they had not sooner noticed the daughters of men as being attractive, or why, if they had noticed them, they were not sooner overcome by their charms.

Were the daughters of Seth's family without beauty that the fairness of the Cainite women suddenly and so disastrously conquered them? or had the two families, though rapidly multiplying, and living in the same region, never touched each other?

(4) In order to explain the might and prowess of the offspring it is assumed that Sethites and Cainites were separate races.

In point of fact no national or racial distinctions were known at that time, for the differences are plainly stated to have commenced after the flood with the confounding of the one language hitherto spoken by all.

Hence our former remarks under 3 (b) (c) are not invalidated.

(5) It is an assumption, having no warrant in other places where the term is used, that when God says "sons of Elohim" he means "sons of Seth."

An argument that requires that its every premise be assumed cannot be maintained.

The Scofield Bible

I was further referred to the footnote to Genesis 6 in that, in general, excellent work, Dr. C. I. Scofield's edition of the English Bible.

That helpful teacher denies that the term "sons of Elohim" always elsewhere denotes angelic beings. But in support he refers to but one passage (Isa. 43:6); and lo! on referring to this solitary citation it is to find that the term under consideration is **not there used!** Jehovah does not in that place describe Israel as "sons of Elohim," but merely as "my sons."

It is by no means denied that men are in a true sense sons of God. Adam, as created by God, is so called in Luke 3:38, by implication from verse 23; and in the same creaturely sense, of relationship to the Creator, all Adam's race are termed God's "offspring" (Acts 17:28).

Moreover, by regeneration of the inward man all believers of every age become spiritual sons of God. But these usages of the term "son" in no degree establish that a distinct and very seldom used term so peculiar as is "sons of Elohim" also means men, when in the rest of the places where it is found, it plainly denotes angelic beings.

That it means human beings is one more assumption, and a very large one, since it must be made in antagonism to the uniform biblical usage of the term.

Summing Up

III. We would restate the matter as follows:

(1) Reading Genesis 6, it is observed that certain beings termed "sons of God" are said to have consorted with the "daughters of Adam." Who are these "sons of Elohim"? The contrast between the two terms suggests other than human beings, for the natural description of these latter would be "sons of Adam." Also if Sethites and Cainites were meant why were not those terms used, for so no ambiguity would have been left?

(2) The presumption that angelic beings are meant is strongly confirmed when it is found that in the other places in Scripture where this exact term is employed it plainly means angels.

(3) That this is the meaning is further established by the statement of the Holy Spirit through Jude that there were, at an earlier period, angels who kept not their own principality, their assigned region of the universe, but left "their proper habitation" (oiketerion: only elsewhere used in 2 Corinthians 5:2, "to be clothed upon with our habitation which is from heaven").

Hence these angels left that form, that

spiritual body, in which they were created, and took a "house," a bodily dwelling, which did not belong to them by God's will; that is, as Jude describes it, comparing it with the unnatural intermixtures of the Sodomites, they "went after strange (heteros) flesh," that is, they mingled with heterogeneous beings, creatures of a different nature by constitution.

Such violations of His divisions and limitations amongst His creatures God suffers not in any sphere of life (see Lev. 19:19), and condign punishment was commanded (Ex. 22:19). Similarly, these particular angels were cast down to "pits of darkness" and there en-chained, pending the final assize of the universe (Jude 6, 7 and 2 Pet. 2:4).

(4) This sense of the passage is strongly confirmed by the fact of the monstrous offspring which resulted in those days before the flood and also after that great judgment—offspring gigantic in size, power and wickedness.

The Anakim who terrified the Israelitish spies, the nephilim and the rephaim, all will be suitably accounted for by this parentage, with its infusion of superhuman vitality and force.

The very term nephilim (fallen ones) reminds of Jude's utterance, "angels . . . he cast down." The term is found only in Genesis 6:4, "The nephilim were in the earth in those days (i.e., before the flood) and also after that (judgment), etc.;" and in Numbers 12:33, where the Israelitish spies report of Canaan, "and there we saw the nephilim, the sons of Anak, which come of the nephilim."

Here the name is given both to the giant descendants and also to their progenitors, but the two are distinguished, "We saw the nephilim . . . which come of the nephilim."

Why this peculiar usage? It were strange and needless to say, "We saw the English . . . which come of the English." But allow for the supernatural character of those who first bore the name, and a suitable explanation is found for distinguishing between the race and their originators.

Influencing Earthly Affairs

In Psalm 82:7 the cognate verb to the noun nephilim (fallen ones) is used and is translated "fall," and appears to refer back to the same dire event of the remote past in the heavenly world.

There God is described as standing in the congregation of the "elohim," which cannot mean earthly judges since there is no hint in Scripture of God standing in the

¹ "Pits of darkness." Greek Tartarus. ² Peter 2:4, only. The Holy Spirit here employs a term well known in the then current Greek mythology, with which the readers of the Epistle were surrounded in Asia Minor. He thus definitely confirms two of the pagan notions associated with that term: (1) That there is such a region, and that it is a prison. (2) That superhuman beings are therein confined. This is itself a hint that an element of fact and truth mingles with the false in ancient mythology.

midst of a gathering of such and revising their doings; whereas there are plain instances given of His so doing with heavenly beings (Job 1:6-12; 2:1-6; 1 Kings 22:19-23).

These "elohim" are reproached for perverting justice on the earth; and their subtle influence upon godless earthly judges is the only adequate explanation of the virtually universal corruption of the law courts and officials, a state of affairs so manifestly disastrous to the people, and yet almost everywhere acquiesced in by its victims, and seemingly beyond remedy, save only where God's holy Word has created a strong public opinion demanding equity in public affairs.

The "elohim" are then warned that unless they mend their ways, by rightly using their powers on behalf of the needy and afflicted, they "shall die like a man (or Adam), and fall like one of the princes."

If men were here in view plainly the threat that they should die like a man were needless, since that end would be theirs for certain, and whether they were just or unjust in public duties. Nor, supposing they were men, can any definite meaning be assigned to the warning that they should "fall like one of the princes."

But when we take the preceding verse, "I said, Ye are elohim (being akin to myself, the mighty El), and all of you sons of the Most High" to apply to heavenly rulers ("the world-rulers of this darkness," Eph. 6:12), then all is plain and harmonious.

The present rebel rulers, not yet dispossessed from office, are warned that, by going on in the course of prostituting their powers to evil ends they will deserve and share the same fate as man, they will die—that is, will pass from their original sphere and state into a lower and miserable condition of banishment from God and from their glorious region of the universe, the heavens.

Thus, like those former princes of their order, they too shall fall. And the prophetic picture of this downfall is given in Revelation 12:7-12, and their imprisonment, like those earlier fallen princes, is pointed to in Revelation 20:1-3, and their final dreadful doom subsequent to the millennial Kingdom, in verse 10 and in Matthew 25:41.

Thus our view of Genesis 6 is confirmed by its agreement with other passages, all these Scriptures illuminating, amplifying and corroborating one another.

Mythology Agrees

(5) It is further confirmatory that the mythologies of all ancient peoples, preserving as they do the traditions of their earliest beliefs, definitely and constantly embody this conception; and do this so persistently, and so without attempt to persuade to the acceptance

thereof, as to create the presumption that some reality, which none in those times questioned, lay at the root of the belief.

This explanation of mythology agrees with the statement of the Scriptures that the offspring of the illicit unions became the "men of renown" (literally "the men of the name"); their mighty and abominable doings, with those of their angelic begetters, forming, upon this view, the historical background upon which much of the stories of the gods of mythology was based.

(6) The reading of the term "sons of Elohim" as meaning men does violence to all the facts included in the foregoing observations, refutes none of the arguments drawn from these facts, and requires numerous pure assumptions to give it any seeming basis.

Upon analysis of the thinking of those who object to the view here advocated, it will probably be found that the only radical objection may be stated in the question, "How can these things be?"

This objection is anticipated in paragraph 4 of section 4, of our opening remarks. The control by angels of the material universe, animate and inanimate, is largely exemplified, though not formally discussed, throughout God's Word. But even could we not find an answer to the question "How?" that would not warrant our not accepting the foregoing statements of Scripture in their simple and solemn meaning.

A Concluding Argument

(7) Lastly, we will advance one other consideration which seems conclusive even by itself.

It is alleged that the term "daughters of Adam" means the women of the Cainite family.

This implies that the previous term, "when men began to multiply," means Cainite men only, since it is their daughters who are in question.

But this is a plainly impossible, because plainly inaccurate use of the term, since the Sethites were equally "men."

And it is equally impossible that the former term should mean Cainite women as distinct from and in contrast to Sethite women. It is vital to the view we reject that the term should apply to the Cainite women only. Without this being allowed the argument is gone.

But it is positive and plain that the Sethite women were equally "daughters of Adam," and that therefore the term could not with any correctness apply exclusively to the women of either family, but necessarily covered them all.

So that the term "sons of Elohim" does most certainly stand in sharp contrast to both of the terms "daughters of men" and "men," and implies that those so described were not men.

If any ask whether this question is worth laboring, we can but reply that all Scripture being given to us by the love and wisdom of God, it must be of value to accurately understand it; and we must again reflect that the days of Noah present a picture of the times to precede our Lord's return.

To be forewarned from a right understanding of those former days is to be forearmed to meet the terrible dangers of the last days, toward which season, as so many devout students believe, we are fast approaching, if we have not already felt and seen their first chill shadows.

He who foresees cries, "I say unto all, Watch!" "Watch and pray, lest ye enter into temptation."

THE AGE OF THE FOOLHARDY

By Henry Ostrom

"Shoot him, kill him."
(What's this in the air?)
Hang him, doom him,
Bury, in despair!

More war, more gold;
Lo, the age of light.
More tears, wounds, woe,
Afterward the night!

Win it, claim it,
How? Who gives a care?
Rah, rah, down them;
Cuss them in your prayer!

This way, that way.
Which way? Who can know?
Down's up, up's down,
"Bring along your show."

My God, your God,
Any god for me,
My Christ, your Christ.
"Don't you know we're free?"

Thin garb, scant garb,
"What's the rage?" I say.
My vow, your vow,
Perish both for pay!

Hush thee, crass one,
Rise and look above,
Right's right, right's might,
Freedom's born of Love.

Come up, come out,
Leave thy self-wrought shell,
God is, Christ is,
Ah, and so is hell.

Love and Loyalty to the King

By the Rev. S. B. Rohold, F. R. G. S.

An address before the Hebrew Christian Alliance of America, at the Chambers-Wylie Presbyterian Church, Philadelphia, Pa.

AND Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."—2 Samuel 15:21.

Dear Hebrew Christian Brethren and Friends: Undoubtedly the chapter which has been read to us is a record of one of the greatest tragedies in Israel's history. Of a certainty it has been the bitterest cup this noble king of Israel, whom God has specially loved, has been called upon to drink. In the midst of such a fearful calamity and discord, the sorrowful king hears, as it were, the voice of heaven. These words of our text are in very deed the noblest and the most wonderful ever uttered by any man. They breathe every true and loyal sentiment of love, devotion, determination and singleness of purpose, that should touch every heart.

David's heart must have melted at this loyal affection of Ittai the Gittite. Look at the seeming hopelessness of David's position:

"And there came a messenger to David, saying, The heart of the men of Israel are after Absalom."

And the king realized his position to the full, for he said:

"And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom; make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword."

David, we all know, was a mighty man in battle, undaunted in courage and faith, but he realized the precariousness of his position; he knew who Absalom was. There was only one way open, and that was, to flee. And here is an old man with six hundred people, and the majority of them women and little children, and this old man would not leave the king.

Who Is This Old Man, Ittai the Gittite?

He comes from Gath, the capital of the Philistines, the very city of Goliath, whom David killed when a mere lad. Ittai had only left Gath a short time ago. "Whereas, thou camest but yesterday, should I this day make thee go up and down with us? Return to thy place." This is how the noble king pleads with this old man. But Ittai left the Philistines and has cast his lot with the son of Jesse; and the longer he was with David, the more attached to his person he became. Accordingly, when the day of trial came, and many even of Judah,

as well as Israel, listened to the blandishment of Absalom, Ittai with his six hundred Gittites stood firm, and with noble, unprecedented loyalty he declared, "Surely, in what place my lord the king shall be, whether in death or in life, even there also will thy servant be." These noble words of Ittai from Gath will ever remain as an example of the noblest and sincerest loyalty.

Ittai meant every word, and King David knew it, for there was no use of arguing with Ittai the Gittite—his mind was made up; his words came from a heart beating true, and the king knew it. And David said to Ittai, "Go and pass over." There is no hesitation. Ittai's words found an echo in the hearts of his six hundred followers. "And Ittai the Gittite passed over, and all his men and all the little ones that were with him."

There was no mistrust on either side. One would have expected bitter hostility to David, but oh no, the Gittites gave a good account of themselves.

Undaunted Loyalty to Christ Is Demanded

The coming of Ittai from Gath, the very city of Goliath, to be a true follower of the son of Jesse, with such remarkable faith and loyalty, and love in the midst of a seeming darkness, undoubtedly stands for the conversion of a sinner. The drawing of a soul to, and after Christ, the Lamb of God. It is like the coming of Ruth out of Moab, to dwell under the shadow of Jehovah's wing, in the land of Israel. It is like the coming of Simon and Andrew his brother, when they left their nets straightway. Or like the sons of Zebedee, when they immediately left their boat and their father to follow the Saviour. It is like the coming of Saul of Tarsus, when he counted the things that were gain to him, loss for Jesus Christ. Converts must also be tried and proved. Those who have come to the Lord are tempted to leave Him, and the question is put to them by the Lord Himself, "Will ye also go away?"

When Ittai was thus tested, he showed that it was not David's pay that kept him in Jerusalem, or the splendor of David's court, but David himself, who held that loyal heart. It was David that he loved. It was the king's presence that made him glad.

Well, dear Hebrew Christians, is this our attachment for King Jesus? The question is put to us, "Will ye also go away?" Will ye acknowledge Absalom? There is no time for hesitation. Absalom was one of the most at-

tractive us to any man's heart of was the natural heart of Absalom that he received upon Jesus.

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tractive of men, the description of him showing us that there was enough in him to attract any man, and it is recorded that "he won the heart of Israel." But you and I know that he was the basest of men, and it was this most unnatural and degraded of men that won the heart of all Israel. I wonder if there is an Absalom who is so lovely and so attractive that he is befogging and drawing us away from Jesus. Has he won our hearts, and thus deceived us?

We must have our mind clear on this. Have we followed Jesus, our great King, for some gain, reputation, honor, or some other advantage? If that is so, it is absolutely true that when some other attraction comes and dazzles our eyes, we will leave Him. Or do we love Jesus for Himself? Are our hearts bound up in Him? Is it our joy to be with Him in the day of His rejection and in the face of a world that knows Him not? That is the real question which we must answer.

The Enemy Seems to Prevail

Absalom seems to prevail, and the time-servers went with him, forgetting their master, their king, the one to whom they have sworn loyalty, and they are now for a time rejoicing with Absalom in his merrymaking, in his feasts and in his lavish banquets. Ittai the Gittite stands fast, in life or in death, and his six hundred men with him. Yes, there have been and surely will be times when the enemy seems to prevail, and then it is that the time-servers go after Absalom. But it is such days of trial that bring out to more decision the good and the honest heart.

The Triumph of the Believer

Can you comprehend the joy of Ittai when he saw his lord the king restored, all his enemies subdued under his feet, witnessing King David's magnanimity towards his enemies, even praying for this unnatural Absalom with a broken and sincere heart. Ittai the Gittite heard with his own ears that sweet singer in Israel sing that mighty song of deliverance and victory, giving all honor and glory to the great Jehovah.

"The Lord is my rock and my fortress and my deliverer." "God is my rock; in him will I trust; he is my shield and the horn of my salvation, my high tower and my refuge, my Saviour."

Yes, we must love the Lord with all our heart and with all our mind. Our loyalty to Him must know no bounds. It was a happy time when Jesus first revealed Himself to us. He drew us, and we came to Him, and now we have been with Him for some time, as Ittai was with David. Have we learned to love Him more deeply, more firmly, more intelligently and with more faithful attachment, than

when we first knew Him? He has treated us as His friends at Jerusalem. He has accepted our services. He has supplied all our needs. We have been with Him in danger and in conflicts, as well as in peaceful fellowship. Have we grown in the knowledge of Him, the whole beauty of His character, the meekness of His heart and the tenderness of His love?

There is something so tender and touching, when we see the old man Simeon, when he beheld the holy child Jesus, exclaim in full holy ecstasy, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation." Why, brethren, we have seen a greater thing than the saintly Simeon saw, we have seen the Lord of glory giving His life a ransom for us all. We have seen the incarnate Christ, God manifest in the flesh, the door through which God comes to man and through which man goes to God, giving His life a ransom for us all; the divine sacrifice being made in the fullness of God's righteousness, manifested to a sinful world. We have seen the risen Christ in a victory over death, coming from the tomb with the light of eternal morning on His brow, demonstrating the effectiveness of His sacrifice, giving us peace with the Father. We have seen the ascended Christ carrying into heavenly places the body of His glorification, becoming the "first fruits of them that are asleep," showing us what we shall be. We see Him now as our interceding Christ for ever after the order of Melchizedek." Our High Priest is the avenue of our approach to God, the channel of communication between us and the Father. To those who love Him, He is the indwelling Christ, the Comforter; He sent His spirit to guide us and to keep our souls in holy communication with the throne, and He is to us still more, the returning and reigning Christ.

Listen to the second Ittai, Paul of Tarsus, who, having seen the Lord of Glory, cries out: "For I am persuaded that neither death, nor life *** shall be able to separate us from the love of God, which is in Christ Jesus."

Loyalty to Jesus

As Hebrew Christians, we who have been born again know what the Saviour experienced, to be led away into the wilderness and to be tempted by the devil. We know also what it means to be hated of all men, and our feet begin to shake and fear sets in our hearts, and despair overtakes us, but loyalty to our King will keep us right and make us happy in the midst of ever so much distraction and sore trial. We must seek Jesus everywhere. Let no man content us, but Jesus only. No servants of the King; no customs or institutions, but the King Himself—"In the light of whose countenance we have life." We ought to know that where ever the King is, it is safe for the people to be. Let there be no ambiguity in

our allegiance. Let there be no halting between two opinions.

Absalom had nothing in Ittai. David possessed him wholly. And thus the enemies of the king were his enemies, and he is content to go where the king goes. There was a firmness, a solidity in his resolution: "And Ittai answered the king, and said, as the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

The enemies of our King must have nothing in us. We should have no affinity with them, no yielding to them, but Christ should have all. Every faculty, every power, every possibility of usefulness that is in us must be consecrated and devoted to Jesus Christ. Yes, there is a great deal in the words:

"Blessed Jesus, wouldst thou know Him? Give thyself entirely to Him."

There is something so human and touching and at the same time so lovely about this Ittai the Gittite—"And Ittai the Gittite passed over and all his men, and all his little ones that were with him." That is the way that we ought to go over. We ought to throw ourselves without reserve into His humiliation and conflict now with our all, as this noble Ittai, the Gittite, did. Yes, Ittai had the joy of seeing his beloved king return in glory and power. We will see something far greater. We shall see the King in all His beauty, and something wonderful will happen—by seeing Him we shall become changed—yea, more than this, we shall become like Him. Oh, what greater thing is there than to see Him face to face and to have His name written on our foreheads!

Wit and Wisdom in "Advertising the Meeting"

By a Singing Evangelist

THE subject of "advertising the meeting" is much discussed because of its importance, and because of the different opinions as to how it should be done. About the only unanimity one finds is that the advertising that gets results is the best advertising.

Ethics of Advertising

Speaking generally, the first problem of advertising is to find a happy medium. There are some who deprecate all advertising, holding that the saving of souls is the Lord's work, conversions being brought about through the Holy Spirit, and any efforts of advertising are a reflection upon His power. In other words, the success or failure of the meeting rests with the Lord, and if prayerful intercession is made He will give the victory. They say, "Pray the revival down instead of working it up."

Then we have those who take the other extreme. They leave the Lord out altogether. The advertisements are spectacular, setting forth the "none-such-ness" of the evangelist; the additions at this and that place; the value of the paraphernalia carried or the cost of some lecture, into which has been figured the expense of a trip to Europe or somewhere else for material; what the evangelist wears and eats; how he parts his hair, etc. Far be it from me to say that the workers so advertised are not more spiritual and soul-hungry than others who are more conservative, but I fail to see where this method of advertising would create that impression upon thoughtful people. Instead, it creates the opposite impression.

It seems to me that the proper place is

found between these two extremes. One should pray as though everything depended upon prayer, and advertise as though everything depended upon advertising.

Wisdom in Advertising

Wisdom should have a front seat when "advertising the meeting" is the attraction. Wisdom in quantity, quality and nature of advertising, wisdom in place and manner of advertising. I wish to cite a case of lack of wisdom in quantity of advertising.

Both the town and church were small, the membership of the latter being only sixty. The evangelist had advertising printing alone, that amounted to \$111.90. This was spent for a small paper gotten up during the meeting for coin envelopes, stationery and nine different orders of cards. The expenditure was unauthorized by the church. The printer understood that the evangelist was to pay it. The church finally paid all but \$19.00 of it, though they were several years in doing it. The pastor worried about it so that he had nervous prostration and died.

Some of you are saying, "How much advertising is needed? Where shall the line be drawn?" This must be determined by conditions. If the town and hall are large, or if it is a hard field, where little time or thought is given to things religious, one needs more advertising than if the town and hall are small and the meeting is ripe and ready to be picked as it were.

Place of Advertising

Where shall one advertise? Everywhere I will have to qualify that statement

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some. I knew an evangelist who had some pamphlets for sale. He would disseminate at great length in an earnest and at times humorous manner upon the excellent qualities of those pamphlets. He would show that the information contained in them was vital to the welfare of people of all ages, from the cradle to the grave. All this salesmanship would be displayed after the song service. My idea of a song service is to use it as a means by which the people may be lifted up and inspired in preparation for the solo and after that the sermon, not to prepare them to buy pamphlets. After this he would say, "We will now listen to the solo."

A singer should not be equally foolish in offering his books for sale. The purpose of the service is to save souls, not to sell books. I do not condemn the selling of books. It is necessary from several points of view, but it should be done at the proper time and place in the service. In my opinion the solo should follow the song service, and the sermon follow the solo with nothing intervening, not even an offering.

May I digress here long enough to ask this question? Why is it that the evangelist sees the necessity of the audience being in the proper frame of mind for the reception of his message, but fails to see the need of the same state of mind for the reception of the message of the singer? The audience is prepared for the sermon by the singing of the solo but too often it is prepared for the solo by the selling of some article, the reading of announcements or the telling of something humorous. I do not think this is done with malice aforethought. Rather, I think it is done with no malice and no thought.

Arrangement of Advertising

Let us now consider the arrangement of the subject matter. The prominent things should be given the prominent place. This can be done by position, kind of type, by reiteration or the use of the unexpected. I remember once repeating the date upside down at the bottom of the bill. Another way to emphasize the date, after having once given it in the body of advertising, is to put at the bottom of the bill printed upside down, this question, "Let's see, What was that date?" People lack the ability to grasp details, so any matter that you wish them to remember should be emphasized in some manner.

What are the prominent features in a meeting? The evangelist, singer, pastor, beginning date, place and time of meeting, and the choir. The more you advertise the choir the easier it is to get it full. Singers, in getting up the advertising for the meeting, remember that the preaching is or should be the prominent feature. Even though the singer, because of detail and other work, gets as much salary or

nearly so as the evangelist, still he should remember that the preaching is the important part of the service and should have the chief place in the advertising. It is the preaching that brings most of the conversions. Did you ever think what a queer meeting it would be without any preaching? A good meeting is a rara avis when the singer overbalances (or thinks he does) the evangelist.

On the other hand, the evangelist should not forget that the singer is not a chore-boy or valet. If he hires a valet, he should so advertise it. It would be quite a drawing card. "Evangelist I-am-it and valet," would sound very distinguished and out of the ordinary. Moreover, if the singer's work is of value, do not hesitate to so set it before the people. It will encourage the singer, and through the added respect the people have for him, it will help the singing and the meeting. If the evangelist has a singer he is afraid to praise and advertise, get another one. The people will not value a singer if the evangelist does not value him.

So give the preaching the prominent place, and the singing a prominent place.

Kinds of Advertising

There are many kinds, the use of which depends upon conditions. I wish to emphasize this matter of conditions. The whole advertising for the meeting—quantity, kind, method and all—depends largely upon local conditions. One should study the local situation and consult frequently with the pastor. He may not be half so smart as you think you are, but remember that in most cases he has been there much longer than you have. If one is in the midst of things long enough, he can get quite a bit by absorption. Make it a rule to do only that kind of advertising that will work in that community. Diagnose your case. My father used to say that often in the Civil War, when the sick would line up for treatment, the doctors would give them all the same remedy. Sometimes it failed to work, because it did not suit their case. In advertising, give the right remedy and the right-sized dose.

1. People. That advertising is most successful which will get the people themselves to talking and advertising the meeting. For that reason the taking of a church census in preparation for the meeting is one of the best means of advertising. Another thing of value in this method is that it sets people to advertising before the meeting.

2. Tabernacle. For the above reasons and others, the building of a tabernacle is another good means of advertising. People who will not read a card or the papers will see the tabernacle going up, and will ask the passer-by or another loafer, "What's that thing?" And after he finds out, because he has nothing else to do, and wishes to pose as an authority on

the town happenings, he will talk and talk about the coming meeting. So the tabernacle is valuable, not alone because of its large seating capacity and because many attend a tabernacle meeting who could not be dragged into a church, but it is also one of the best kinds of advertising.

3. Cards. Of course, everyone is familiar with the use of window-cards, banners, cards to be passed out or hung upon door-knobs and bills or "dodgers." A card, small in size and neat in appearance, is better than a bill, for whereas the latter is crumpled up and thrown away, the former is stuck in the pocket and when fished out serves as a reminder and is often given to some one else, thus doing double duty. The main thing to remember in these kinds of advertising is to not have too many printed (one in each house in the town is almost enough), and to be careful that too much copy is not used. Americans of all peoples are busy, or think they are. They will not stop to read a lot of fine print. Take the window card for instance. If your heading is catchy and the amount of reading small and the type large, they will read what they can as they go by. Farther on, if they see another, they may slow up a bit and read as they go by and finally get the things of prominence.

4. Badges. Another kind of advertising which is not so common is the use of badges for the junior chorus. Promise these only to those who are regular in attendance and will wear badges on the street. This helps the chorus and also helps advertise the meeting.

5. Street-Cars. In places where there are street-cars, use the street-car cards, remembering that very little copy and very large type must be used.

6. Shop Meetings. Another method, the value of which both as advertising and the winning of souls, is not appreciated, is the use of street and shop meetings. All other kinds of advertising tell the people about you. In these they see and hear you, yourself. These meetings should be short, snappy and very pointed.

7. Sidewalks. Advertising on the sidewalk is a method I have used to good advantage. Once when I failed to take into account this matter of local conditions, it was not especially to my advantage whatever it may have been to the meeting. I worded my advertisement in a way that was objectionable to one of the elders. The town was very conservative, being hidden away where the breezes of the outside world did not disturb the tranquil waters of its traditions, and this elder, I am sure, was in just the town that suited his tastes, whether he knew it or not.

The necessary paraphernalia in side-walk advertising consists of a broom, a brush, a can and some whitening. Do not use paint. I re-

member an occasion when I almost wished I had used paint. I had stayed up till 12:30 A. M., putting a large well-placed advertisement in front of the post office. There have been times when the patter of rain upon the roof in the early morning hours sounded good to me, but that morning was not one of them. Long before anyone had a chance to see it, the ad had gone down to the creek.

Strategic corners should be chosen for these side-walk advertisements. Where the town is strung along one street largely, it is a good idea to put on a kind of a "progressive" advertisement. Some distance from the main part of town place your first one and put them on in succession as you go toward town. I remember putting on some like this: The first was simply the query, "Have you been there yet?" followed by, "Where?" Then the answer, "The Revival," followed with, "Where?" and then the answer, giving place of meeting, etc. By not getting all the information at once their curiosity is whetted and their interest aroused. A good sentiment to bring out in this way is the following: Start with, "What must I do to be saved?" Followed with the proper scriptural citations, or state the steps. Then place this question, "What must I do to be lost?" Follow in big letters with this one word, "Nothing."

8. Postal Cards. A successful method I have never seen anyone else use is postcards, with an attractive announcement of the meeting (use small cuts if possible) printed on one side, and on the address side these words, "Dear Friend _____, I missed you at the revival last night. Can you not come tonight and help with your prayers, your presence and your singing? Your Friend, _____." Below this I leave room for a P. S., for most of these will be sent out by the ladies, and this gives them a good chance to say something good about the preacher or singer.

9. Newspapers. I must not forget the newspapers. There is a certain weight and influence in what the papers say about the meeting that cannot be gotten in any other kind of advertising. You may write it yourself, yet somehow to the people it has the appearance of being what the paper thinks about you, and in that way it has a valuable difference from all other advertising. Let me say a word here in defense of the newspaper. I have seen evangelists, preachers and singers, too, who seemed to think that the paper was started for the sole purpose of boosting the meeting. In giving your copy to the paper, remember that a very small part of the subscribers will care to read all about the meeting, and in more cases than you think the editor is really taxing the patience of his readers to accommodate you. It is surprising that so many Christian workers so lack in Christian consideration.

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Another thing. Unless circumstances are such as to make it ill advised, be sure to give your job-printing to the man that is giving you columns of free advertising. There are some editors' who are the devil's own, but my experience has been that, if you treat them right, they will treat you right.

10. Bulletin Boards. The bulletin board is a good kind of advertising. It should be placed down town, where people will have to see it to keep from falling over it. If you are with a company that has quite a bit of baggage, it is a good idea to take one or two boards with you. You can join them together at the top with hinges. This enables them to stand by themselves and yet fold up conveniently for transportation. One can get sign-writer's cloth at the dry-goods stores, and Bissell's paint at the drug stores. Your "ads" are good for the different towns if you are careful to put nothing of a local nature on them.

11. Novelties. One of the neatest things I ever saw in the way of advertising a men's meeting was in Walter M. White's church. It was a large capsule with the advertising folded

inside in such a way that the words, "For Men Only," was all that could be seen.

C. R. L. Vawter gets out a good "ad" in the shape of envelopes closely resembling the seed envelopes of Uncle Sam. The advertising inside very cleverly follows out the idea.

12. Pledges. Here is a plan that I have never tried out but which I feel would work in some places. Get your junior chorus together, and offer a prize to the one getting the most signers (adults) to a pledge binding the signer to attend four nights out of the week. If the singer goes ahead, this can be made to apply to the first week. People will do things for children they will not do for grown-ups. This plan would get some out who would not otherwise attend, will tend to make good crowds the first week of the meeting and give every signer a personal interest in the meeting. He would feel that it was his meeting.

[The author of this article was so modest and so little gifted in the art of advertising himself, that he did not place his name upon it. We would be pleased to discover his identity.—Editors.]

Harry Monroe Dead

By Rev. J. H. Ralston, D.D.

HARRY MONROE'S body is dead, but his spirit is alive in the presence of his Lord. For twenty-four years he has been the superintendent of the famous "Pacific Garden Mission" at 67 West Van Buren Street, Chicago. In front of the mission there is a double street-car line, and overhead the elevated railroad. For all those years this faithful man was in that mission. A great manager of meetings often crowded with the derelict class; a remarkable speaker; a very sweet singer; and especially a great-hearted brother of the men who were drinking the dregs of sin. He was entirely unique, short in stature, stockily built, quick in his motions, alert to every incident of the meetings, and having the rare skill in knowing just the right thing to do at the critical moment. Thousands of men and hundreds of women owe their rescue from lives of sin to the efforts of this man instrumentally, and as "Mel" Trotter said at his funeral, "There were a lot of fellows in heaven waiting for him." Many who frequently were the speakers at his meetings can recall the prompt and hearty way in which he would extend an invitation, and, if the answer were favorable, the conversation would be abruptly concluded with a hearty, "All right, I will expect you." Never will those who heard him sing "The Little Brown Church in the Vale," which did not seem to have any particular connection with

the evangelistic appeal, forget the pull of the heart strings. There was something in the



Harry Monroe
Born Jan. 17, 1853—Died July 31, 1916
(Courtesy Chicago Herald)

singer and in the pathos of the song that reached many a heart and instrumentally was used to pilot many a battered hulk into the safe harbor of God's love and salvation. Probably no features of revival meetings in Chicago in late years were more impressive than the appearance of Harry Monroe in such meetings with a dozen or score of the men who had been saved in his mission and has stood faithfully for ten or twenty years. It is well known that the great evangelist "Billy" Sunday was converted at that mission, having been persuaded to follow one of Harry Monroe's street companies to the mission. It was here also that Melvin Trotter, the great rescue mission worker and organizer, was saved from a drunkard's life. Many others who have achieved fame as Christian workers were brought to the Lord Jesus Christ at this mission.

Mr. Monroe was born in Exeter, N. H., January 17, 1853. He ran off with a circus while a boy, and for years was buffeted around the country in road shows, minstrel troupes and small circuses until at last he landed on "Whiskey Row," on South Clark Street, Chicago. He had been an outlaw and had been in prison also. In 1880 he was converted through the instrumentality of Colonel and Mrs. Clark who were then conducting the Pacific Garden Mission. He became immediately associated with these Christian leaders in the mission and in 1892 became sole superintendent.

Last December Mr. Monroe suffered a nervous break-down and at once sought relief at Hinsdale Sanitarium, at the Presbyterian Hospital of Chicago, and in Wisconsin, but without success; and two weeks before his death he was taken to his home in Morgan Park where he died July 31, 1916. He had given his life to rescue mission work, but he had held membership in the First Presbyterian Church, although his family was connected with the Baptist church of Morgan Park.

Many telegrams came to the family of Mr. Monroe after his death was known. One of the most characteristic and interesting was from "Billy" Sunday. It was in this form, "The other night I heard a sound from heaven; it was the angels calling Harry home." In his letter to "The Chicago Tribune" Mr. Sunday said: "There has not been a night in thirty-five years that some one has not turned to Christ in the dear old mission. Say a kind word for Harry, for he was one of Chicago's greatest assets. Sleep in peace, old pal."

At the funeral service one of the interesting features was the reading of Mr. Monroe's messages to old friends, read by Rev. Philip Yarrow, as follows:

"Tell the converts all over the world, whose

lives I have been able to touch, to be faithful to Christ, who has saved them.

"To Mrs. Sarah D. Clarke: I owe to her and the dear old colonel an everlasting debt of gratitude. All that I am is by the grace of God, and their loving friendship.

"Tell my good friends, Potter, Elderkin, Burhans, Webb, and all the trustees of the Pacific Garden Mission that I thank them for their kindness and friendship during my sickness.

"Tell Mel Trotter, and all the rescue mission workers and evangelists whom I have known, to preach Christ and Him crucified, and to be faithful to their calling.

"Tell the ministers of Chicago to help the Pacific Garden Mission, and never let it go by default.

"Tell the church people of Chicago for me that if they would emulate the example of Colonel and Mrs. Clarke, or even one so humble as myself, and would penetrate the slums and touch the lives of sad, broken-hearted men and women, that would be real Christian sacrifice and service.

"Tell 'Billy' Sunday to get under the Pacific Garden Mission and lift it.

"I am only a poor sinner saved by the blood of Jesus. I have no merit of my own. If anything has been done at the Pacific Garden Mission, it has been through the Saviour. I have given thirty-six years of my life to the mission, and I would give one thousand lives if I had them."

Among speakers at the church were Rev. James M. Gray, D. D., the Dean of The Moody Bible Institute; Mr. George D. Elderkin, for thirty years trustee of the mission; and Mr. Wilbur Messer, General Secretary of the Chicago Y. M. C. A.

"Mel" Trotter, a convert of the mission, said, very characteristically:

"Harry Monroe not only was a Christian but he was human—and Irish. He could eat, he could laugh and he could play. God only had one Harry Monroe. There were a lot of fellows in heaven waiting for him. Think of the welcome that Colonel Clarke gave him when he arrived. I'll bet they stopped business there for a while after Harry came in. He was just a common Irishman; saved by the grace of God."

Dr. D. B. Towner of The Moody Bible Institute sang two songs which were favorites of Mr. Monroe. The remains were taken to the Greenwood Cemetery, the closing services being conducted by Rev. Joseph N. Boyd, associate-pastor of the First Presbyterian Church, and as the hymn "Nearer, My God, to Thee," was sung, the remains were lowered into the grave, to await the resurrection out of the dead.

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**THE LAYMENS COMMENTARY ON THE OLD AND
NEW TESTAMENTS**
Conducted By James M. Gray

EPISTLE TO THE COLOSSIANS

THE POLEMIC PART

Chapter 2

The apostle spoke (1:24, 28, 29) about the suffering entailed by his ministry, and the labor endured to present "every man perfect in Christ Jesus." Of course, he means every Christian man, and by "perfect in Christ Jesus," so far as the present life is concerned, he means, not perfect in the sense of faultless or sinless, but perfectly justified, and sanctified, and perfectly made meet for glory in Him. The word "perfect" is here borrowed from the heathen mysteries and appropriated to the gospel in condemnation of them. Perfection such as that of which he speaks is not found in them, but in Christ.

The word "every" used three times in 1:28, is important—warning, teaching, presenting every man. It harmonizes with the word "all" before "wisdom" in the same verse, and strikes at the Gnostic exclusiveness to which reference has been made. In the wisdom of God in Christ there are no restrictions as to persons or subjects, the whole Christ is preached to every man, and every man has the same opportunity to possess "the riches of the glory."

The subject of the apostle's suffering and toil is carried over into chapter 2, the first three verses of which really belong to chapter 1. The latter part of verse 2 reads in the Revised Version: "That they may know the mystery of God, even Christ, in whom are, etc." In other words, Christ Himself is the mystery of God, "as incarnating the fulness of the Godhead and all the divine wisdom and knowledge for the redemption and reconciliation of man." Now the reason of Paul's conflict on behalf of these Colossian Christians is that they may not be enticed away from this precious truth by the false (Gnostic) teachers (vv. 4-7), nor enslaved by their empty philosophy (vv. 8-15), nor judged in their Christian liberty (vv. 16, 17), nor robbed of their reward (vv. 18-23).

1. "Lest any man should beguile you with enticing words," or beguile you by false reasoning in persuasive discourse. The only safeguard against this is stated in verse 6. They had "received Christ Jesus," and now they are to "walk" in Him, to put forth all their energies as consciously in Him. And to encourage them to do this the apostle calls

attention to the good that is among them for their comfort (v. 5).

2. "Beware lest any man spoil you through philosophy and vain deceit," i. e., enslave you away as his prey. Paul does not characterize all philosophy in these terms but only the philosophy which is empty deceit, i. e., the philosophy of these Gnostics, somewhat like that of modern times standing under the names of Spinoza, Herbert Spencer and others. It is according to the tradition of men and has no support from revelation. Such teaching is after the world and not "after Christ." In Christ we are "complete," and need nothing more since Christ is God (vv. 9, 10). We are "complete" or "filled full" in Him in the sense that His merits, His righteousness, His preciousness, His life, His Sonship, His heirship, His glory, have all been made over to us by Divine grace through faith (Rom. 8:10-18; 28-39).—Nicholson. In detail, we are circumcised in Him (v. 11) i. e., in a spiritual sense, and need not the ritual circumcision as the false teachers claimed. We Christians possess all that was symbolized by that rite, i. e., the putting off of our fallen and corrupt nature. This took place when we died in Christ and were "buried with Him in the baptism" (v. 12), i. e., the baptism of the Holy Spirit (1 Cor. 12:13; Rom. 6:4). And having thus died and been buried with Him, we are risen again in Him, and are walking before God "in newness of life" (Rom. 6:4). What then do we require of man-made philosophies? Think what God does, in and through Christ, for the soul He saves! (a) He quickens, i. e., makes us alive in a spiritual sense; (b) He forgives all our transgressions; (c) He blots out the "handwriting of ordinances that was against us." These "ordinances" are His decrees written on the tables of stone in the ceremonial law of Moses, and in our moral nature. In them we find our own handwriting that is "against us," for we assent to the fact that the law is good, and that it is our obligation to obey it. Nevertheless, God blots this out, cancels the bond, erases the signature, pays the debt.—Nicholson. (d) He gets such a victory for us over all our spiritual enemies as is expressed in verse 15. The principalities and powers of darkness seized upon the human nature of Christ our substitute, as if to prevent Him from going to the cross and dying for our redemption. But

He overcame them, "made a show of them openly," by rising from the dead, and in His triumph we triumph.

3. "Let no man therefore judge you." "The apostle is here striking at the practical error of the false teachers as expressed in their excessive ritualism and vigorous asceticism." Eating and drinking were referred to in the Mosaic law, but the Gnostic went far beyond that as we may judge further from Romans 14:2 and 1 Timothy 4:2, 3. "The Sabbath" (v. 16) is referred to from the Jewish point of view. "The rest of one day in seven as expressive of the law of creation, and as supplying the principle which underlies the fourth commandment, he does not here include." He does not merely forbid the observance of these things but going further, forbids Christians to let any one "judge" them, or take them to task concerning them. These things are not a basis of judgment concerning our standing in Christ, but on the contrary, so far as they are part of the Levitical system, they are only the shadow cast in advance of the work of Christ. "The body" the substance, "is of Christ" (Heb. 10:1). The ancient Jew took the shadow as foretelling the body, but the modern ritualist takes the shadow instead of the body.

4. "Let no man beguile (rob) you of your reward." In verses 18-23 we have "a description of the one whose views of the truth are diametrically opposed to those taught by the apostle in verses 9, 10." (a) He takes delight in "humility and worshiping of angels." This is the mock humility such as we see in the Roman Catholic Church, as though Christ were too high for these false teachers and they must have lower beings for mediators. (b) He "dwells" or takes his stand upon "those things which he hath seen" (v. 18, R. V.). In other words, he does not walk by faith but judges by his natural experiences. For instance, an uninfluential man cannot enter the presence of a human king except as some one introduces him, so Christ, although a God-man, is in the judgment of this false teacher, too high for human fellowship except through lower mediation. And yet there is a slightly different interpretation suggested by Sir William Ramsay. He thinks the force of "intruding into" is gotten only when regarded as a quoted word, and a sarcastic reference to an act by which, once on a time, the false teacher had symbolically expressed his choice of a so-called "New Life" in the heathen "Mysteries."

These were the things he had "seen," and he was now taking his stand upon them, urging them as needful in the Christian life. If the Christians at Colosse aspired to be "perfect" they must enter upon a higher course of asceticism, self-denial and humiliation after

these heathen mysteries. (c) This false teacher is "vainly puffed up by his fleshly mind," the mind of his fallen and corrupt nature. (d) He does not hold the "Head," i. e., he has no clear and definite views concerning Christ as the Head of the Church which is His body. In other words, he may be a professing Christian, but he is not a member of the true church of Christ.

The practical inference or conclusion follows in verses 20-23, which it will be more convenient to deal with in the succeeding lesson.

Questions

1. Why is this lesson called the "Polemical part of the epistle?"
2. What is the meaning of "perfect in Christ Jesus"?
3. In what sense is Christ "the mystery of God"?
4. What four-fold reason is given for Paul's conflict?
5. How are we "complete" in Christ?
6. What was symbolized by circumcision?
7. If we are true Christians when was our fallen and corrupt nature put off?
8. Explain "blotting out the handwriting."
9. Explain verse 15.
10. What is meant by "judge you," verse 18?
11. How would you explain "intruding," verse 19?
12. What is the practical conclusion in verses 20-23?

THE HORTATORY PART

Chapters 2:20-4

1. The Christian, being "dead with Christ," is dead "from the rudiments of the world"; in other words, worldly methods of obtaining "perfection" are something with which he has nothing to do. Why then should he act to the contrary, "after the commandments and doctrines of men"? (vv. 20, 22). Why should he ascribe salvation or any part of it, to things which "perish with the using"? Why should he come under a law which says "touch not, taste not, handle not," as though it possessed sanctifying grace? As one who is saved, there are many things he will not touch, nor taste, nor handle, as the next chapter indicates, but this is different from attaching a meritorious value to such things, as these false teachers did. Such things have "a show of wisdom" in men's eyes perhaps, but are of the nature of "will worship," self-imposed ordinances, and nothing more. No neglect of the body, no asceticism of this kind can extirpate evil appetites or get rid of sin (v. 23).

2. On the other hand, the Christian having "risen with Christ" as we have seen, let him seek, i. e., set his mind on things above (3:1, 2). For these things, compare Matthew 6:33,

Philippians 3:20. To seek them means to inquire about and ask for them, as they are revealed in Holy Scriptures. The encouragement to do this is found in verses 3 and 4 (cf. 1 John 3:1-3).

3. The Christian who does this will soon be exhibiting the fruit of it in a life of real holiness as distinguished from the counterfeit recommended by the Gnostics. This holiness will show itself in two ways, by a putting off (vv. 5-11) and a putting on (vv. 12-17). The true Christian realizing his risen life with Christ will "mortify," put to death, the members of his body, in the sense that he will eschew the things named in verses 5-9. He will do this through the power of the Holy Spirit who dwells within him, and by whom he is "renewed in knowledge after the image of him that created him." Verse 11 means that this "new man" is not depending on the distinctions therein indicated, all of which are obliterated in Christ. But the true believer will not only put to death the things named, but clothe himself with a heart of compassion, kindness, humility, meekness, long-suffering, forbearance, forgiveness, love, peace and thankfulness.

4. We have said that this would be done through the power of the Holy Spirit dwelling in the believer, but the instrument He uses is the "Word of Christ" (v. 16), i. e., the Holy Scriptures. The believer in whose heart that dwells richly, will ever be acting on the principle of verse 17.

5. The apostle now applies all this to the three classes of the social order (3:18-4:1), as he did in Ephesians, to which lesson the student will turn.

6. The conclusion of the epistle is an appeal for prayer (4:2-4); counsel as to conduct toward the world (vv. 5, 6); personal matters including commendations of and salutations from fellow workers (vv. 7-15); directions concerning the epistle (v. 16); a charge to one of the elders (v. 17), and the benediction (v. 18). Note how aptly the subject of prayer is introduced, following as it does the opening up of the whole subject of practical holiness. How shall we obtain the power to practice such

holiness without prayer for the Holy Spirit's aid? Note that while the brotherhood of Christ is a world in itself, yet the Christian has responsibilities toward others (v. 5). To "walk in wisdom" with reference to the unconverted means gospel knowledge applied in common sense. It means the "conscious blessedness of the life of the Christian as a visible fact," but no "stage effects" no self-conceit and no more oddities. The Christian should evince a true sympathy with all genuine human interests while yet in earnest for the salvation of souls. He should "redeem the time," or "buy up the opportunity," in the sense of knowing just when and how to act in such cases with reference to the world around him. Speech "always with grace, seasoned with salt" (v. 6) means the right adaptation and point in our remarks in addressing the unsaved, as indicated in the last clause of the verse. The allusion to Laodicea (vv. 13, 15, 16) brings to mind that of 2:1, and gives occasion to say that it, and Hierapolis and Colosse, lay very near to each other. It is interesting to note that an epistle had been sent there as well as to Colosse, though we have no further record of it. Moreover, the circumstance that the epistles were to be interchanged is a hint as to the way in which the church of the first century determined the canon of the New Testament. There was in other words, a circulation of the inspired teachings, and a searching into them by all the Christians in every place.

Questions

1. Interpret in your own words, verses 20-23.
2. In what two ways is true holiness exhibited?
3. What does verse 11 mean?
4. What connection in thought is there between verses 16 and 17?
5. What does "walk in wisdom" mean?
6. What is meant by speech "seasoned with salt"?
7. What hint have we here as to the determination of the canon of the New Testament?

HEAVEN

By Annie J. Flint

[This poem was read at the funeral of Harry Monroe, the great leader of the famous Pacific Garden Mission, in Chicago, July 28, 1916, by Rev. James M. Gray, D. D.]

'Tis not the golden streets,
'Tis not the pearly gates,
'Tis not the perfect rest
For weary hearts that waits,
'Tis not that we shall find
The good earth has not given,
For which our souls have longed,
That makes it Heaven.

But 'tis because we know
Our Saviour King is there
With all our loved and lost
In that blest land and fair;
That when, to each of us
A place prepared is given,
His face and theirs we'll see,
That makes it Heaven.

Sunday-School Department

Exposition of the International Lessons

By James M. Gray

September 10

The Crisis in Jerusalem

Acts 21:17-40

Text:—"Thou shalt be his witness unto all men of what thou hast seen and heard."—Acts 22:15.

This lesson connects very closely with that preceding the last. Paul had left the sorrowing company at Ephesus and turned his face once more towards the great metropolis of his people, intending ultimately to rest again at Antioch. This, however, he was not permitted to do. He had seen Antioch for the last time.

For the intervening story read the preceding verses of this chapter. Note the journey by sea from Miletus to Patara, and thence unto Phenicia and Tyre. (vv. 1-3). From Tyre, first to Ptolemais and then to Caesarea (vv. 4-8). Do not neglect the perusal of the map in this study.

I. Paul is Warned through the Holy Spirit both at Tyre and Caesarea, yet he determined in the face of the warning to go up to Jerusalem (vv. 12-16). How can we explain this? Some would say that the warnings were not a command but a testing, and verses 11-13 seem to give countenance to this.

Speaking of those verses more particularly, observe that Agabus performed the act referred to, not on the apostle, but on himself. It was a symbolism which placed the event foretold very vividly before them. For Old Testament examples of a similar nature compare 1 Kings 22:11; Isaiah 20; Jeremiah 13; and Ezekiel 4.

The opposition thus expressed to Paul's purpose was not only painful to him, but useless in itself, because he deemed it a privilege rather than a hardship, to suffer in the cause of Christ. This indicates that they were urging him to desist simply on account of his own welfare or their affection for him, because of the revelation that had come to them, and not because they knew that it was the will of God for him to do so.

II. Paul is Counseled in verses 17-26, which constitute the first division of our lesson proper. We have met with "James" before as the presiding officer of the council reported in chapter 15. He was not an apostle but the brother of our Lord, presumably. Al-

so the writer of the epistle of that name. It would be interesting to compare verses 18 and 19 with verses 6-12 of that chapter.

Verse 20 states two facts with which we are already familiar; first, that there were many Jewish converts to Christianity, and secondly, that they were all "zealous of the law." This means that they continued to observe certain of its ceremonies out of custom and reverence for the past, without relying upon them as necessary to salvation, or supplemental to Christian faith. They were not Judaizers in other words, such as those dealt with in chapter 15. They had heard that Paul did otherwise, and that indeed he taught against the observance of these things, which naturally aroused their prejudices (v. 21).

A concession to their feelings was advised. Would Paul take upon himself one of their Jewish vows, that of the Nazarite (Num. 6), and observe the usual ceremonies in the temple? This would disabuse their minds of the false reports about him, and make for harmony and peace (vv. 22-24).

In conclusion, they would have him remember the earlier principles enunciated by the Council at Jerusalem (chap. 15), and that these things were not incumbent on the Gentiles, and they had no thought of contradicting what they then said.

Paul consented to do this. (Compare here 1 Cor. 7:17, 18 and 9:19-23).

III. Paul is Mobbed (vv. 27-30). His appearance in the temple (v. 26) may have been at the beginning of the seven days (v. 27), when he gave notice to the priests of his readiness for the concluding ceremony at the end of that period. Perhaps it was needful for him to be present with the men on each of the seven days, or with each of the men on separate days.

"The Jews which were of Asia," were not believers, and hence not of the class he was seeking to conciliate. Nevertheless, they knew him because of his long residence there (vv. 20, 31). Their charge against him was twofold. The first was the same as that in which he himself joined against Stephen (6:11-14; 7:57-59). There was a sense in which it was true, but that is the same as saying that the gospel of Christ is true (cf. Matt. 5:17; John 4:23). The second charge was altogether false. They "supposed" Paul had done what he had not done. The outer enclosure of the temple

was the "court of the Gentiles" and could be entered by them without profanation, but the inner court was for Jews only, and Philo says it was surrounded with marble pillars on which was inscribed in Latin and Greek, "on penalty of death let no foreigner go further."

IV. Paul is Arrested (vv. 31-34). The Roman officer of verse 31 is called in Greek the "Chiliarch," or commander of a thousand men. The "two chains" (v. 33), means that his arms were fastened to two soldiers, one on each side of him. The "castle" (v. 34) was on a hill at the northwest angle of the temple-area. During festivals of the Jews, troops were kept there to suppress the riots liable to occur.

V. Paul is Permitted to Speak (vv. 35-40). The chiliarch's mistake in regard to Paul (vv. 37, 38) is self-explanatory. Space will not permit us to go into historical details, nor is it needful for the purpose of this lesson. The concluding verses also require no explanation, but we may quote the following from Chrysostom: "What nobler spectacle than that of Paul at this moment! There he stands bound with two chains, ready to make his defence to the people. The Roman commander sits by to enforce order by his presence. An enraged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!"

September 17 The Defense on the Castle Stairs

Acts 22

Golden Text:—"He is my refuge, and my fortress; my God, in him will I trust."—Psalm 91:2.

This lesson naturally divides itself in two parts, the defense itself, (vv. 1-21), and its effect on the apostle's hearers, (vv. 22-30).

The defense covers Paul's early history (vv. 1-3); his career as a persecutor of "this way," the name given to the new religion of Christianity (vv. 4, 5); his conversion (vv. 6-11); his commission as an apostle (vv. 12-21).

The effect is described first, on the mob (vv. 22, 23); then on the centurion (vv. 24-26), and finally on the chief captain himself (vv. 27-30).

I.

Commenting on the defense, how does verse 2 exhibit tact on Paul's part? Have you looked for Tarsus and Cilicia on the map? What remark in verse 3 suggests that Paul was young when he came from Asia to reside in Jerusalem?

What is meant by "this way" (v. 4)? In what chapters of this book is the narrative of this persecution found? What word in

verse 5 shows that Paul was not hostile to his countrymen?

What earlier chapter records Paul's conversion? To what cause does he ascribe his blindness at that time (v. 11)?

Compare verse 12 with Acts 9:10 and indicate the change in referring to Ananias which was calculated to conciliate his audience? What reference to God in verse 14 would do the same? And how guardedly as yet, does He refer to Jesus Christ? For what three things had Paul been chosen? What was the object in these three things (v. 15)? Verse 16 is not intended to teach that water baptism possesses saving efficacy, but it is the sign of the repentance and faith which are the conditions of salvation. For the journey to Jerusalem mentioned in verse 17 see Acts 9:26-30, also Galatians 1:18. Verses 19 and 20 are very interesting as showing that "a prophet is not without honor save in his own country." Paul doubtless regarded Jerusalem as the most likely place for his ministry because he was so well known there, and especially as a blasphemer and persecutor of Christians, but the Lord knew better and had other plans (v. 21).

II.

Reaching part II. of the lesson, observe at verse 22 another illustration that the Jews never could bear the thought of the Gentiles being on a par with them in divine favor. The conduct of verse 23 we have become familiar with as common to the orientals, and their modes of expressing rage and seeking to impress the tribune with their claim for justice.

It had its effect as shown in verse 24, the course of the chiliarch being further explained by the fact that, not understanding Hebrew, he supposed the speaker had given some awful offense.

We believe it was unlawful to scourge a Roman citizen whether he was condemned or not condemned. He might be punished some other way, but not that way (vv. 25-27).

How does verse 28 show that the chiliarch was possibly by birth a Greek, or a foreigner of some sort? Roman citizenship regarded as a great privilege, might be obtained by purchase, or as a reward of distinguished military, or some other kind of service, for the Roman empire. What shows that some of Paul's ancestors had this distinction?

September 24

Review

Once more the Lesson Committee gives us a choice between a new lesson from one of the Pauline epistles and a review of the preceding lessons of the quarter, and we choose the latter.

It might be well in advance to assign to cer-

tain members of the class the task of telling in their own words the different stories connected with Paul's journeys. Let one tell the story of his experience and work in Thessalonica; another describe his experience from Thessalonica to Athens; a third carry on the tale in that city; a fourth take it up at the point where he reaches Corinth; a fifth rehearse the stirring scenes at Ephesus; a sixth accompany him en route to Jerusalem, and a seventh give the details leading up to the serious crisis there.

As each recites his part, the rest of the class should be asked to give close attention in order to supply what he omits, or to kindly criticize or commend the work done.

This rehearsal of the historical lessons might then be supplemented by a series of questions on those selected from the epistles, of which there were five.

As examples, we indicate the following:

1. In Paul's letter to the Thessalonians is he as a whole, condemnatory or commendatory?
2. What great hope of the church is emphasized in that letter?
3. How does that letter suggest Christian recognition in the future life?
4. Can you repeat from memory 1 Thessalonians 4:16-18?
5. Describe the messengers who brought a report to Paul about the church at Corinth.
6. How did that report describe conditions there?
7. What, in a word or phrase, explains those conditions?
8. Can you interpret or explain 1 Corinthians 1:30?
9. What chapter in 1 Corinthians contains the inspired classic on love?
10. How is love defined in verses 4-6?
11. Quote 1 Corinthians 13:13 in the Revised Version.
12. What chapters in 2 Corinthians contain the inspired classic on Christian giving?
13. How many of Paul's arguments for Christian giving can you name?
14. Why did Paul have to defend himself in 2 Corinthians?
15. Explain 2 Corinthians 11:24.
16. When, probably, did the event of 2 Corinthians 12:2 take place?

October 1
The Midnight Escape
Acts 23

Golden Text:—"They shall fight against thee; but they shall not prevail against thee; for I am with thee to deliver thee."—Jeremiah 1:19.

1. The Defense Before the Council (vv. 1-11).
2. The last verse of the preceding chapter

furnishes the introduction to this lesson. The "council" is the Jewish Sanhedrin composed of priests, scribes and elders of the people, and presided over by the high priest. The order to smite Paul on the mouth was because he had dared assert innocence when he stood before them as an apostate. "Whited wall" is a term for "hypocrite" (Matt. 23:27). Verse 5 is an admission that he spoke hastily, and also an apology for doing so (cf. Ex. 22:28). In verse 6 he acted on the well-known principle "divide and conquer," with the happiest result (vv. 7-9). The Pharisees did not pause to inquire as to whether what Paul said was true or not. Their suspicion was aroused that the Sadducees, their theological opponents, were obtaining some advantage in the premises and that was enough. Of the two enemies, Paul or the Sadducees, their stronger hatred was reserved for the latter, and so Paul escaped. An old Puritan divine once quaintly said, "God often mounts on the devil's shoulders," and here is an illustration of it.

Verse 10 is probably explained by the fact that the Sadducees desired to get hold of Paul to destroy him, and the Pharisees to protect him.

2. **The Plot Revealed (vv. 12-22).** "The chief priests and elders" of verse 14 were doubtless of the Sadducean order, but verse 15 shows the terrible length to which religious zeal sometimes drives men. The language assumes that these religious leaders were not adverse to murdering Paul, a course quite in harmony with the Jewish opinions of that age, and, indeed, of later ages. It was thought that the love of God made it proper for them to inflict punishment on apostates and that without any process of law. Roman Catholicism has often illustrated the same principle, and for that matter the Puritanism of New England as well.

The relative mentioned in verse 16 doubtless was a Christian, and, as some imagine, a result of Paul's earlier ministry in his home city, Tarsus (cf. 9:30). The chief captain, or the chiliarch, whom we learn from verse 27 was named Claudius Lysias, doubtless showed the interest of verse 19 in a desire to atone for his previous fault in binding a Roman citizen.

3. **The Plot Frustrated (vv. 23-30).** A "centurion" in the Roman army was the commander of one hundred men. Some idea of the seriousness of the tumult may be gathered from the size and equipment of the military escort here provided—two hundred soldiers, perhaps "heavily armed legionaries," seventy cavalry men and two hundred "spearmen," light-armed troops. And from the further fact that they were to start forth at nine o'clock at night. "Beasts" rather than "beast"

were needed baggage. Judea at talented, The letter explanation.

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were necessary for relays, and perhaps for baggage. Felix was the Roman governor of Judea at this time, described as energetic and talented, but "avaricious, cruel and licentious." The letter to the governor requires no explanation.

4. Paul Removed to Caesarea (vv. 31-35). "Antipatris," is a little less than forty miles from Jerusalem en route to Caesarea. Look up both places on the map. They traveled probably at the rate of four miles an hour, but it would not be incorrect to speak of the

journey as by night, even if it occupied two or three hours of the following day. Some have supposed that two nights were occupied and that they rested during the intervening day. At all events they were now so far from Jerusalem as to make it safe to reduce the escort (v. 32).

Verses 35 is explained by the fact that "a Roman governor of a province was not to give implicit credit to the document with which a prisoner was sent to him, but must institute an independent examination of the case for himself."—Hackett.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russel

September 10

The Arrest of Paul

Acts 21:17-40

"And when we were come to Jerusalem" (v. 17). Had Paul acted upon all the warnings he had received against going to Jerusalem, he would have avoided arrest. God appointed him an apostle to the Gentiles, and he was told plainly that the Jews would not receive his testimony. As he traveled toward Jerusalem, men of prophetic gifts in different cities foretold his arrest. Yet the apostle pressed on, and doubtless did so under the very impulse of the Holy Spirit who had guided him in all his journeys. In this all things worked together for good. Paul might have lived longer, and have had a wider range of preaching among the Gentiles had he not visited Jerusalem, but the church would not have had the heritage of his example under persecution, and the gracious messages that were written during his imprisonments. Paul's influence for Christ through the centuries has been greatest because of the persecutions he endured, and his imprisonment, and tragic death.

"The brethren received us gladly" (v. 17). What a gracious thing is Christian fellowship. How close is the friendship of those who are brothers in Christ. When Spirit-filled men and women meet, the matter of close acquaintance is almost immediate. What would take years to develop in the way of sympathy and confidence seems to be brought about at once because of union through the Holy Spirit. These hours of fellowship are a sample of the joys that will break upon us in the heavenly world. Truly when we come to the New Jerusalem, the Heavenly Home, one feature of joy will be that the brethren will receive us gladly.

"And they, when they heard it, glorified God" (v. 20). Paul rehearsed "one by one the things which God had wrought among the Gentiles through his ministry." Paul made his

report in such a way that everybody kept thinking of God rather than of Paul. He reported what God had wrought in minutia so that the people saw vividly the divine accomplishment. When he was through, those who heard, "glorified God" instead of glorifying Paul. Instead of getting up a reception for Paul and arranging for great reports about his work, they simply "glorified God." The modern church should study this early picture. There is ever the temptation to glorify men.

"Do therefore this that we say to thee" (v. 23). The brethren at Jerusalem proposed something to Paul that he would never have thought of himself. They proposed that he act for a time on an incidental matter that would give the impression that he was in full sympathy with the law of Jewish ceremonialisms in connection with Christian living. They asked him to join four men in their ceremonies of meeting a vow, and to pay their expenses as a token of his sympathy with that form of service. Paul yielded. It meant nothing to him one way or the other, and if this course would allay suspicion and hinder violence, he seemed to think the action non-compromising so far as his own attitude to Christian freedom went. The fact that the scheme turned out to be utterly futile awakens question as to its original desirability.

"When they saw him in the temple . . . laid hands on him" (v. 27). Nothing can interfere with the great purpose of God. God had planned that Paul should reach Rome, and that the Roman government should pay the fare. God had planned that the lofty messages of His servant concerning the grace of Christ, which could be thought out only in solitude should be written while the Roman government paid his board. Just as God had planned that Joseph should reach Egypt and be the saviour of his people, and just as no movement of brethren or of enemies could

hinder the progress of His plan, so it was with Paul.

"Tidings came up to the chief captain of the band, that all Jerusalem was in confusion" (v. 31). Until the kingdom days arrive, and a manifested Christ with His angels and saints has dominion over the world, a well organized police force will be needed in every city, and an army, drilled, equipped, and of reasonable number will be needed by every nation. The doctrine of "Preparedness" in the way of adequate military equipment for defence of national rights is not irreligious. Jesus plainly told that the Kingdom days were postponed, and the kingdom in its coming like unto a nobleman "going into a far country to secure for himself the investures of the kingdom and to return." For the interim he predicted wars and confusion, and in justification of preparedness during such period he said, "Let him that hath no sword sell his garment and buy one." The dream of world peace without the return of the Prince of Peace is not a vision of truth but a pipe dream, superinduced by the opiate of confidence in man.

"Paul, standing on the stairs, beckoned with the hand unto the people" (v. 40). Paul always found a way of testifying for Christ. He preached the gospel to the mob and to the Sanhedrin, and to Festus, Felix and Agrippa. Doubtless to every new soldier who came on guard he told the story of Jesus. Pauline Christianity, if practiced by modern believers, would secure world evangelization in five years.

September 17

Paul, a Prisoner in Jerusalem
Acts 22

"Brethren and fathers, hear ye" (v. 1). Paul was a master in securing "point of contact" with his audience. A careful study of his addresses would constitute a helpful course in homiletics. He ever recognized what should be the dignity of his audience even if he did not have it. He ever took common ground with his hearers so there was a place for starting together. Explosions came as the result of truth presented, but they did not come until his audience had heard the truth.

"I am a Jew . . . I persecuted this way" (vv. 3-5). Paul felt that the facts that had changed his life would change others if understood, and that the Jews would perceive that he had been under some commanding impulse of divine origin when he accepted Christ. He therefore told of his early Jewish faith and education and zeal for God in the Jewish manner. He gave details of this life of loyalty to the temple service, and of his opposition to the way of Christ. Such a testimony should have had weight, but did not. Light cannot enter

blind eyes. Truth cannot convert those who will not to believe. Even the risen Lazarus was not received as a testimony to the deity of Jesus, and some Jews who accepted the resurrection of Lazarus as a fact, instead of believing Jesus, planned to bury the testimony by killing Lazarus. That form of dealing with truth still prevails in world life.

"I fell unto the ground, and heard a voice" (vv. 6-10). Paul's conversion consisted of a personal interview with Jesus. That he had been convicted in a measure of sin, and made to feel his possible wrong-doing through vision of the shining countenance of Stephen is made plain by our Lord's word, recorded in another chapter, "It is hard for thee to kick against the goad." Paul was to be a chosen vessel of God, so God took special means of bringing him under His power. He was prostrated with the outshining of a great light from heaven. To his consciousness there came a voice unheard by others, and he knew it to be the voice of Jesus. Confronted by the Master, he immediately surrendered as is evidenced by his reply, "What shall I do, Lord?" The answer of Jesus was explicit, and Paul began his life under a new Master. Modern critics are disposed to say that Paul had a sunstroke, that this university scholar and theologian came into a new life because he traveled in the heat of an oriental day. If a like change could be brought the scholars of our modern universities and seminaries it would pay to line them up for a trip over the sand dunes of Indiana during the heated term.

"It shall be told thee of all things which are appointed for thee to do" (vv. 10-13). The will of Christ was made known gradually to Paul. He was first told to go into Damascus; not a very enlightening command, but, coupled with the promise of further revelation. Ananias baptized him, but Ananias did not declare to Paul all that God had revealed of Paul's future ministry. Jesus had said to Ananias, concerning Paul, "He is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake," (Acts 9:15-16). Paul would have been overwhelmed by such a revelation of divine purpose on the day of his baptism. God's revelations are progressive and timed to our ability to receive. Jesus was gentle with His disciples when He said, "I have yet many things to tell you, but ye cannot bear them now." With the same gentleness He deals with believers of today. We shall learn as we serve. Obedience to one command brings fitness to receive another.

"The God of our fathers hath appointed thee to know his will, and to see the Righteous One" (vv. 14-15). While Paul was called to

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a special service, all believers are called to a life of witnessing. "Saved for service" is the universal method in the New Testament church. Believers constitute a royal priesthood, all sharing in the ministry of Christ to a lost world.

"Make haste, and get thee quickly out of Jerusalem" (vv. 18-21). Jesus Christ is "Superintendent of Missions" for the whole church, and has the placing of His workers. Paul felt himself adapted for a mission to the Jews, but God said, "I will send thee far hence unto the Gentiles." Happy the preacher and gospel teacher who with quiet confidence and open heart allows God to select his field.

"Is it lawful for you to scourge a man that is a Roman and uncondemned" (vv. 25-29)? It is right for a Christian to stand for his privileges as a citizen of the world. Paul was no less a Christian because he demanded his rights as a citizen. Christianity does not lessen manhood, but strengthens it. While our true citizenship is in heaven, we have earthly relationships that demand proper guarding, and that permit a proper self-assertion.

September 24
"The Old Time Religion"
 Review

A review of past lessons may well awaken the inquiry as to how nearly present Christian faith and practice correspond with apostolic Christianity. Some things can never be improved. It is probable that the first spider wove its web with the same perfection of design found in our modern meadows, and that the first bee cell for honey was built with the hexagonal perfection seen today, because God gave an unerring instinct to His humble creatures. However this may be we find divine wisdom in all that concerns the early church.

1. Early Christians had implicit belief in the sacred Scriptures as the Word of God. At first they did not have what we call the New Testament but they had the Old Testament writings, and received these as the very Word of God and guide of life. There is need for return to this standard. Many modern students of the Bible view their task as finding reasons why the Bible should be viewed as a merely human book and why parts should be eliminated. The Christian scholar should of course examine the credentials of gospel revelation, but he will find his mentality fully taxed in striving to determine the real meaning of God's Word, and in this be better employed than in striving to discredit the message of God.

2. Early believers had clear vision of the deity of Jesus Christ, and of His resurrection and ascension glory. Thought was fastened

upon Jesus Christ. There was no disposition to substitute a creed for a Christ, or a system of theology for a Saviour, or to divide believers into hostile camps because of different thought on methods of organization for Christian work. Everywhere in the records of early Christian work we find the emphasis upon Jesus Christ. Being a Christian was not merely accepting the ethics of the gospel but receiving as Master the author of the gospel. A modern danger lies in supposing that the ethics of the gospel will reform the world, and that certain comfortable social settlement work is evangelization. A church may well plan for a plant that will take care of all the interests of a saved man, physical, social, and spiritual; but there is danger of assigning a secondary place to the glorified Christ. Some one in criticizing the declension in spirituality of a certain Young Men's Christian Association, and its over emphasis of athletics, said, "Once it was HIM, but now it is GYM."

3. A marked emphasis was placed upon the ministry of the Holy Spirit in the apostolic church. Conversion was not mere reformation, but a turning to God because "born again, not of corruptible seed, but of incorruptible by the word of God." To enter the kingdom of heaven was not merely "to join the church" but to be "born from above." The Holy Spirit was recognized as regenerating dead souls and imparting the life of God. The baptism of the Holy Spirit was viewed as God's method of uniting believers to Christ in one body, thus giving a corporate unity to believers in Christ Jesus. The baptism of the Spirit was viewed as involving also "the sealing of the Spirit" whereby believers were made conscious of the divine ownership, and set aside for holy service (2 Tim. 2:19). That all believers should be infilled with the Spirit and fitted for testimony and service was everywhere emphasized. The Holy Spirit came upon all believers at Pentecost. When Peter opened the door of kingdom privileges to the Gentiles, the Holy Spirit came upon all members of the household of Cornelius who heard and believed the word. The Holy Spirit indwells all true believers today, but His is not the full tide of power that God desires. Egypt always has the Nile but sometimes it is a narrow, desert stream rather than a great rushing tide. God has high tide of power for His children. This should be recognized. We have thought of Christ as a Saviour from the guilt of sin, but not enough of His power through the Holy Spirit for service. Our sin has been largely of ignorance. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: for ye were bought with a price: glorify God therefore in your body." God owns us, body soul and spirit. He comes into our hearts by

the Holy Spirit, not to be a guest in the soul house, but to be the owner and Master. Let us give Him His own. "Yield yourselves and your members as instruments of righteousness."

October 1
"A Plot That Failed"
Acts 23

"I have lived before God in all good conscience until this day" (v. 1). Paul does not here affirm that he had done right in everything all his life, but he affirms integrity of purpose. Paul's career makes it plain that conscience is not a safe moral guide. Of his own terribly wrong career as persecutor Paul said, "I verily thought with myself that I ought to do anything contrary to the name of Jesus of Nazareth." Paul was guilty of conscientious wrong doing. Conscience per se does not give vision of what is right. Conscience merely asserts that the soul should do right. As Joseph Cook puts it, "Conscience is the soul's power to test the flavor of its own intention." Conscience affirms that the right should be done. The revelation of God reveals the right. Black ink and clear water when mixed make a dark mixture. A swift horse and a slow horse when hitched together make a slow team. A clear conscience and a wrong judgment, when united, will involve wrong action.

"The Sadducees say there is no resurrection, neither angel nor spirit" (v. 8). The Sadducees were the materialists of the Jewish nation. They denied anything above the plane of the physical. Why they kept up connection with temple worship and religious services is explained by the fact that they wanted the emoluments of religion, the offices and the graft of temple sales. Modern Sadducees are to be found in the modern church. They deny all that is spiritual or directly dependent upon the activity of the Holy Spirit. They deny the inspiration of the Bible, the virgin birth of Christ, the supernatural nature of salvation, the future life of the soul and inwardly scoff at thought of an over arching heaven radiant with divine glory and resonant with angel song. If all the Sadducees would withdraw from church fellowship and from union with church colleges and universities, there would be amazing vacancies, but a purer church.

"The Lord stood by him and said, Be of good cheer" (v. 11). God is ever making new revelations of Himself to meet the need of His servants. God gave Abraham a new vision and a new statement of the covenant, when he felt himself facing new danger. God, the Father, spake again and again to Jesus as He walked the toilsome road to the cross.

Paul when facing a new crisis of persecution was given special vision of his Lord. He was bidden to be of good cheer because God would not forget either His plan or His care. We may have no special vision but the promise ever stands, "All things work together for good to them that love God."

"The Jews banded together and bound themselves under a curse" (v. 12). The resolve of certain Jews that they would neither eat nor drink until they had killed Paul was made religious by invoking the oath. They literally promised before God or swore in His name that they would do certain things. The use of the oath has been greatly profaned among men. The oath is a divine ordinance, and may be properly administered only by divine institutions. The church and the state are the two divine institutions which may properly administer the oath. For a bunch of college boys or a company of men to form a federation and bind themselves with solemn oaths is an approach to sacrilege and profanity such as would be incurred were the Lord's supper and baptism to be made common incidents of life. It is right to make holy vow that we will do the will of God, but it is wrong to vow as to matters uncertain or unknown, thus pledging ourselves perhaps to do contrary to the divine will. A promise to obey a code of unknown laws, or to keep secret what perhaps should be revealed is immoral and contrary to the whole spirit of the gospel which affirms "Whatsoever is good cometh to the light."

"And he called unto him two of the centurions, and said, Make ready," (v. 23). The government of Rome was a marvel of efficiency in many ways. Its scope of sympathy for the common people was not wide, and it tolerated enormities of moral evil, but it has furnished the world much instruction in efficiency. Rome understood empire building, and her fall did not come until her energies were relaxed by success and luxury. The chief captain of our story was a just and efficient officer. He gave Paul a square deal. He met hatred and conspiracy as it should be met. If all American cities had mayors of this Roman type, a new era would dawn.

October 8
Paul Before Felix
Acts 24

"Tertullus began to accuse him, saying" (v. 2). Tertullus was a lawyer who took any case that came to him without inquiry as to its merits. He presented hearsay evidence against Paul, and led in the trial before Felix, the Governor. The object of Tertullus was not justice for the prisoner but the winning of his case. The dark shadow of shame rests

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upon our modern law course where too often prosecuting attorneys are animated more by the desire for personal success rather than justice for the accused.

"I cheerfully make my defence" (v. 10). Paul's defence before Felix is characterized by all the manliness, clearness and tact that ever characterized his discourses. He courteously recognized that Felix had been for many years a judge unto the Jewish nation, and implied that he ought to be a good judge; but he did not compromise himself by stating special approval of Felix's record. He touched the matter politely. He is straightforward in his testimony. Fact by fact he met the accusations of his enemies, and gave account of his own acts and motives during the whole time of his Jerusalem visit. His defence was made with a manly cheerfulness, and why not? The Christian deals with truth, and is in the care of the God of truth. Why should a Christian ever be less than cheerful, truthful, and brave?

"I also exercise myself to have a conscience void of offence toward God and men always" (v. 18). This is a good rule of life. It requires a constant watchfulness to carry it out. Man occupies double relationships in this world. He has duties to both God and man. One will not serve as substitute for the other. The circle of divine obligation includes the human. It is a duty to both God and man to pay our grocery bills and county taxes, but receipts for these will not atone for Sabbath breaking and negligence in duties of prayer and praise.

"Touching the resurrection of the dead I am called in question" (v. 21). Paul was really on trial for his faith in the great facts that enoble Christian life. He believed all things which were written in the law and the prophets (v. 14). The prophets had foretold a coming Messiah, and Paul had found Jesus the fulfillment of their messages. The prophets had taught of a future life. Paul not only believed but affirmed that in the resurrection of Jesus there was verification of the prophetic message. Why did the Jews want to kill a man that believed all these great, ennobling truths? Largely because he insisted that such ennobling truths should produce noble life,

and they were not willing to meet this obligation. Those who turn from the way of life, as revealed in Christ, always turn to a lower way.

"He gave order to the centurion that he should be kept in charge, and should have indulgence" (v. 23). Paul's prison career under Felix was made comfortable, and as free from restrictions as possible. This is a point to the favor of Felix's character. Civilization may almost be tested by its treatment of prisoners. Prison annals are among the darkest pages of world history. The severity of prison life has largely come about because men have assumed to punish sin rather than leaving this to God, and have anticipated the future by making world prison houses miniatures of hell. The attitude of society toward wrongdoers should be that of redemption. Every human soul is worth saving. The question of capital punishment for the murderer in the gospel age is a large one, but surely society as well as the individual should be guided by the gospel precept of leaving vengeance to God. What would be the effect of applying Romans 12: 19-21 to the attitude of civil government to the wrongdoer: "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." There may be some criminals who have forfeited a right to live, and who should be sent speedily into the judgment presence of God. There are certainly others who because of pestiferous disposition and tendencies should be kept segregated from normal humanity, but to every living man should be given the largest chance for the development of life, and for the finding of his way to the door of "Home." The great open air prison of central Pennsylvania can be made a school for character building. Prisoners should be furnished remunerative labor, made responsible for self support through such labor, and be given their surplus earnings at the end of the term of imprisonment. Thus only can wrongdoers have chance for a new start in life.

Sunday-school Problems

By E. O. Sellers

THE ADULT BIBLE CLASS MOVEMENT

I. Its History.

Adult Bible classes, organized essentially according to modern standards, have existed for many years in various parts of the

United States, some of them being of very large dimensions, and of long standing, but the "organized adult movement" did not assume form and gain its present recognition

until within recent years. In May, 1903, a car load of Bible class men from Chicago attended the Illinois State Sunday-school Convention, arousing great interest and enthusiasm, and about the same time the New York State Adult Bible Class Federation was effected. The movement advanced rapidly, due to this impulse, though it received but slight recognition at the Toronto International Sunday-school convention of 1905. At Louisville, in 1908, the movement may be said to have been really launched, and today we have upwards of two millions of men in the adult Bible classes. Since the Louisville convention the most remote part of our land has felt the impulse of this movement. Bisect a map of the United States east and west with Mason and Dixon's line, and North and South by the Mississippi River, and we will find that in proportion to the density of population, there are as many adult Bible classes in the Southwest as in the Northeast and in the Southeast as in the Northwest. The movement is not peculiar to any particular section nor any particular kind of a locality whether it be city or country, nor is it confined to any one denomination or the men and women of any particular walk in life. Indeed, the development of this movement the past fifteen years, and of the literature devoted to it, books, tracts, magazines and circulars, is one of the miracles of modern Sunday-school advancement.

II. Some Distinguishing Principles

1. It is the mobilization of adult life. The first great impulse and emphasis was upon classes of men, growing out of the Brotherhood movement of a few years back. The Brotherhood movement throughout the length and the breadth of the land is today scarcely mentioned, whereas the adult Bible classes are growing in numbers and effectiveness every day. The movement, however, has become one which involves adult womanhood as well as manhood, and of course its reflex influence upon the teen age boys and girls is one of its greatest benefits. The movement is enlisting in our Sunday-schools the keen, aggressive and progressive adult life, and one can readily see what that means for the kingdom.

2. It is a mobilization of adult life around the Word of God. The failure of the men's Brotherhood idea was that it was so largely a social movement. Men were fed on banquets and luncheons until they acquired dyspepsia and became disgusted. This movement is centered about the Word of God, and no great movement in the Kingdom of God, evangelistic or social, will be lasting or effective unless it has back of it the moral dynamic which the Word of God alone can furnish. The fact that these classes are meeting regularly each week, and studying God's

revealed Word to men is the thing above all others that is making this movement so effective and gives promise of its permanence.

3. It is a mobilization of adult life around the Word of God in the local church. Every great advancement in the kingdom of God has been made by means of some organization of the church, and by that we mean the visible, denominational expression. The church is that agent which God has used for the carrying on of His earthly kingdom. We are old fashioned enough to believe that any one who really has the kingdom interests at heart will be glad to have fellowship with his brethren in some branch of church life. The adult Bible class movement is not a movement outside of the church, nor is it a reform movement within the church, but it is a mobilization of adult life around the Word of God within the walls of the church, and it is thereby exalting and dignifying and giving concrete expression to the principles for which the church has always stood.

III. Its Various Manifestations

As one would most naturally expect, the emphasis upon the study of the Word of God has led to an evangelistic expression in certain parts of the country that has been marvelous. Scranton, Pa., organized and enrolled ten thousand men in one hundred classes just before "Billy" Sunday conducted his campaign in that city. So great was the efficiency of the movement, and so effective was it, that the city of Philadelphia set the goal of enrolling five hundred classes of men of one hundred men each, and before Mr. Sunday reached Philadelphia over forty thousand of these men had been secured for their Bible classes, and before he left the city the balance of the goal had been reached. During the past year in the city of Philadelphia over seventy per cent of the men who have joined the churches, including the revival period when Mr. Sunday was in that city, were men who were not "trail hitters" but men who were reached through the organized men's Bible classes, or, as some one has said, "They hit the carpet trail," though the impulse to evangelism and personal work and church membership, was the spirit of revival as promoted under Mr. Sunday's leadership. Kansas City has also taken very advanced steps along this same line. Boston and New York are anticipating similar campaigns. Chicago has adopted a goal. Detroit has adopted a goal. In many other cities, large federations of men's Bible classes, wherein the emphasis has largely been on evangelism, are springing up. Mr. Sunday has recently said, that in his revival meetings where the adult classes are thoroughly organized, he reaches two men for one in the

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cities he visits that are not thus organized. But after the evangelist is gone, and the revival period is past, there are still problems to be solved. Sin and its work will not be put out of business by the revivalist. Therefore we are finding that the Bible class movement is a wonderfully effective organization for laying emphasis upon other problems as well as that of evangelism. In the state of Michigan the question of an amendment to the constitution, prohibiting the sale of liquor, is to be voted on this ensuing fall, and the leaders of the Sunday-school movement of the state of Michigan have caught the vision that if the men of the churches are properly mobilized around the Word of God, the probabilities are that when the test of the polls shall ensue this fall, those men will be found aligned on the right side of this great moral question. Therefore at the recent state Bible class conference in Detroit, the definite goal of one hundred thousand men was adopted, toward which the state of Michigan is now working. The city of Detroit has adopted a goal of twenty thousand men to be reached by the first of November. Thus we see that applied Christianity, or, as some term it, social service, is receiving a wonderful degree of aid, and finding a wonderfully efficient agency in this movement which is, primarily, for the study of the Word of God.

The limit of space will not permit us to discuss questions of organization. The organization leaflets, as prepared by the various denominational Sunday-school boards, according to the standard of the International Sunday-school Association, may be secured through any one of the various state Sunday-school secretaries' offices. Nor do we care to enter into a discussion of the various forms of Bible study which have been found to be most successful. Any one interested can find reports and leaflets and books, discussing these questions fully, and by attendance upon conferences and conventions will get many ideas as to how best to carry on this work. We do want to lay emphasis upon one thing in conclusion, viz., that these classes shall be Bible classes in deed and in truth. We do not look upon missionary or temperance instruction as necessarily Bible study. There is a vast difference between the study of principles, and the study of illustrations and applications. The study of the Bible is the study of a principle. The study of temperance, social service, and missions is the study of the illustration. We have been using these things as illustrations and applications through all the years. Let us not make the mistake of turning aside and studying the illustration and application, forgetful of the fundamental principle. We believe in the illustration and in the application most profoundly,

but we want to get them in their right order. Study the Word of God, and the Word of God only, and study it at every session. Let nothing interfere; then in that study the wise teacher will certainly discuss the practical application of those principles to the problems of every day personal conduct, and our social relations.

God has given us a marvelous opportunity in this movement. The impulse and zeal of robust manhood, the confidence of maturity and the inspiration of young manhood and young womanhood is being centered upon reaching and saving and training the vast army of men and women outside of the church. The big boy (and girl) who a few years ago slipped through our grasp, stands ready today to re-enlist beneath our banners. It is a time when they consider it to be eminently proper and a privilege to enroll in the Sunday-school. Shall the church and the school lose its chance to vitalize them by feeding them with chaff? Shall the church and the school be so consumed upon methods or a desire for a show of numbers as to forget its work of leading them to the Man of Galilee?

TETZEL'S BOOMERANG INDULGENCE

There is an interesting incident related by D'Aubigne, showing how Tetzel, the great indulgence merchant, was once made the victim of his own evil work. "A Saxon nobleman, who had heard Tetzel at Leipzig, was much displeased by his falsehoods. Approaching the monk, he asked him if he had the power of pardoning sins that men have an intention of committing. 'Most assuredly,' replied Tetzel; 'I have received full powers from His Holiness for that purpose.' 'Well, then,' answered the knight, 'I am desirous of taking a slight revenge on one of my enemies, without endangering his life. I will give you ten crowns if you will give me a letter of indulgence that shall fully justify me.' Tetzel made some objections; they came, however, to an arrangement by the aid of thirty crowns. The monk quitted Leipzig shortly after. The nobleman and his attendants lay in wait for him in a wood between Juterbock and Treblin; they fell upon him, gave him a slight beating, and took away the well-stored indulgence chest the inquisitor was carrying with him. Tetzel made a violent outcry, and carried his complaint before the courts. When the nobleman appeared in court, he showed the letter which Tetzel had signed himself, and which exempted him beforehand from every penalty. Duke George, whom this action had at first exceedingly exasperated, no sooner read the document than he ordered the accused to be acquitted."— "Young People."

Practical and Perplexing Questions

Answered by the Editors

THE DEVIL, A LIAR

Question: Please explain John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Answer: The following is quoted in part from "Expository Thoughts on the Gospel," by Bishop Ryle:

"The general sense of the verse is—Ye are so far from being spiritual children of Abraham or children of God, that on the contrary ye may be rightly called, the children of the devil; and ye show it by having a will set on doing the evil things which your father suggests to you. He, from the beginning of creation, was a being set on the destruction of man, and abode not in the original truth and righteousness in which he was created; for now truth is not in his nature. When he now speaks and suggests a lie, he speaks out of his own peculiar inward nature, for he is eminently a liar and the father of a lie."

The same authority further says that our Lord does not mean that the wicked are made wicked by the devil in the same sense that the godly are made godly by God, that is, created anew and begotten of God; but he uses a common Hebraism by which persons who are closely connected with or entirely under the influence of another are called his children. The devil has no power to create the wicked. He only finds them born in sin, and working through their sinful nature obtains such an influence that he becomes practically the father of the wicked.

Furthermore, when our Lord says the devil was "a murderer from the beginning," he does not refer exclusively to Cain's murder of Abel, though that may have been in his mind. Rather does he mean that the devil from the beginning of creation was set on bringing death into the world, and murders man in both his body and his soul. As Origen remarks, "It was not one man only that the devil killed, but the whole human race, inasmuch as in Adam all die."

It may be added also that when our Lord says that "the devil speaketh of his own," He does not mean that he speaks about his own, but that he speaks out of his own things. He speaks out of those things of which he was full.

Note how clearly this verse establishes the

personality of the devil, for these allusions to him never can be explained on the theory that he is only a vague, evil influence.

JOSHUA'S LONG DAY

Question: Our pastor told us that we are not to believe that Joshua's long day (Josh. 10:13) was a day of extra length and that the sun stood still, but that it was merely a quotation from the book of Jasher and that these were rhetorical phrases, etc. Does astronomy record such a day? Or, is our pastor right?

Answer: Your pastor has plenty of company in the view he takes. For example, to quote the "Bible Commentary": "The inspired author at verse 13 breaks off the thread of his history to introduce a quotation from an ancient poem in which the acts of that day were commemorated. * * * The language is not to be literally interpreted, * * * and the explanation is that the light of the sun and moon was supernaturally prolonged by the laws of refraction and reflection that ordinarily cause the sun to appear above the horizon, when it is in reality below it."

This writer, it will be observed, does not deny the miraculous nature of the transaction, only in his view, God prolonged the light without actually prolonging the day.

In reply to this, however, it is to be said that the poetical quotation ends in the middle of verse 13, and the statement is repeated in cold prose: "So the sun stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like that before it or after it." For this reason we are inclined to quote the following from "Synthetic Bible Studies," page 37:

"Joshua speaks in verse 12, and the historian in verse 13, in the popular language of men referring to the heavenly bodies. It seems to a spectator on the earth's surface as though they moved, while in reality the earth moves with reference to them. This miracle, therefore, literally construed, was the cessation of the earth's revolution on its axis by the space of a day."

"Men say this could not be, but they forget who God is, and what He has done. Given a God who can create the earth and set it rolling on its axis, and it can not be too hard for Him to stop it twenty-four hours without allowing it or the universe of which it is an important part, to get out of order."

"All the supernatural phenomena attendant on this battle, and its prime importance to

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Israel at that particular juncture, and hence to the plans and purposes of God in the earth, prepare us to accept this view of the case. In addition to this there is other corroborative evidence which may, or may not, be regarded as having value. For example, Professor C. A. Totten, a mathematician, and at one time professor of military science in Yale College, has made and published calculations to show that one day in the earth's history was 48 hours long. A tradition to the same effect is held by the Egyptians and Chinese.

"These things are not stated for the purpose of maintaining a theory, or defending a principle of exegesis, or opposing Christians who take another view of the matter, but simply to express a personal opinion."

BRIEF MENTION

G. D., Harrisburg, Pa.: You say you are puzzled to know how the Holy Spirit can be here if He left the earth when the church went up? We do not understand your question, as the church has not yet been translated.

H. R. S., Brookville, Pa.: To what verse do you refer when you say that the revisers omitted it though it was recorded in the Old Testament once and in the New Testament twice? The revisers would not do such a thing as that.

I. N. F., Amsterdam, Mo.: We do not think Dr. Scofield means that the sending of Elijah will precede all the other events he names in the foot-note of Revelation 19:19; but you might ask him directly, addressing him at Ashuelot, N. H.

Ernest Inquirer, Charleston, W. Va.: Send your address, and we will mail you free of charge a copy of Dr. Gray's pamphlet on "The Relation of the Holy Spirit to the Believer in Christ," which will aid you far more than we can do in a brief paragraph.

J. S. Britton, S. D.: We agree with you in deprecating hand-clapping at a religious service in the church. There are cases when it may be an act of worship like exclaiming, "Hallelujah," or "Amen," but they are rare, and the case you describe is hardly one of them.

Delaware, Okla.: The school of which you speak is certainly not commended by the leaflet you send us. But you should not be misled by the fact that it has published an article from Dr. Simpson. Doubtless it has done so without authority. Men often don the livery of heaven to serve the devil in.

W. E. W., Toledo, O.: If you have access to "Lange's Commentary on Matthew" you will find a note on page 544 which will throw light on your problem. Speaking of Matthew 28:1, he says the plural Sabbath means a week as

well as a Sabbath or Sabbaths, and then refers to the other passage you name.

Athens, Pa.: What that person needs is conversion. When he becomes genuinely saved the false teaching you refer to will have but little power over him. Pray for him and try to lead him to Christ. In the meantime, call his attention to Matthew 5:22, 29, 30; 13:42; 25:41; Mark 9:44; Luke 16:23, 24; Revelation 9:2; 14:10, 11; 21:8. The Greek language possesses no more emphatic terms to express the idea of endless duration than these.

A. S. G., address unknown: You are right in thinking that Luke 22:36 sounds like a command for preparedness. Jesus is now rejected, and we are living in a world of war until He returns to put down all authority and power of men. Having refused to place themselves under His protection by submission to His will, there is a sense in which nations must protect themselves if they would not be put out of existence by their rivals. Continued fighting and continued failure as the result of fighting will mark their history until He comes.

R. W. Gibbon, Neb.: To us the foot-note in the "Scofield Reference Bible," page 1099, is clear. "Paradise," considered as the place of the blessed dead, was that to which the thief accompanied Christ on the day of the crucifixion; but there was a change in their abode at the time of Christ's ascension subsequently from Mt. Olivet. This is worked out more at length in "Progress in the Life to Come," by James M. Gray, which can be secured for 35 cents from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago, Ill.

E. C. J., Albert Lea, Minn.: The pope has sometimes been called, "The Latin Man," the Greek word for which is "Latienos." Greek letters stand for certain numerical values, and the sum of the values in this word happen to be 666. We do not think very much of the argument that it means the pope.

To answer your other question, everything depends on whether the person is saved or not. If saved, he is born again, and baptized into the body of Christ. At least that is how we understand it. In our judgment such a person will not be lost.

T. S., Kansas City, Kan.: We have never given particular attention to the subject of which you speak, but off-hand would be disinclined to agree with you. Those who come to Christ late in life, or are saved out of an experience of deep sin may for either of those reasons, be subject to loss as compared with others in the future life. But this loss is of the negative kind. It may still remain true, as some of your congregation maintain, that "no matter how wicked man is before he is

saved, Christ begins to judge from the time he accepts Him concerning reward." Loss in this case would, in comparison, be of the positive kind.

F. B. B., Chicago: For a partial reply to yours of February 23 see our issue for that month, page 458. For a further answer consult the "New Schaff-Herzog Encyclopaedia of Religious Knowledge" under the word "Mormons." It will be found doubtless in the Crerar or the Public Library.

Mrs. T. P. H., Economy, Ind.: Your town needs a revival. Are there not some praying people who will come together two or three times a week to pray for one? Let them invite two or three Moody Institute students to go out there and help with some earnest preaching and gospel singing.

M. O. R., Schellsburg, Pa.: Angels are beings of a higher order than men, who were created by God. There is a great deal said about them in the Bible. Get a concordance or a Bible dictionary and look up the subject. In Christ Jesus saints are higher than the angels and some day will judge them (1 Cor. 6:3), for there are good and bad angels.

A. B. R., Morris Run, Pa.: The reason Jews are so disliked in many lands differs somewhat in the different lands, but there are certain outstanding reasons that apply to all. They are clannish, and do not mingle well with other people. Their appearance and manners frequently are unattractive. Their religious customs and habits are separative as in the matter of their food, for example. Their racial pride is sometimes intense and obtrusive. Their business dealings are proverbially sharp and tricky, etc. They are not very different from other races in some of these particulars, hence the full explanation of their ostracism and persecution is comprehended only in the light of the Bible where their suffering is predicted as the result of their iniquity as a nation.

H. N. H., Mount Holly, N. J.: Deuteronomy 23:2 is rather difficult to explain because the etymology of the word translated "bastard" is not clear. It may mean simply a foreigner, a Gentile, or it may mean one of illegitimate birth. "He shall not enter into the congregation of the Lord," means probably he shall not have the full privileges of the congregation. However, this does not apply to the present dispensation of the gospel in which all such restrictions are removed by the fuller presence and work of the Holy Spirit (cf. Isa. 56:1-8). Perhaps "the tenth generation" is not to be taken literally, but as ten is one of the perfect numbers of Scripture, it may be construed as the perfect or absolute

exclusion of the person from the privilege referred to.

C. C. B., Hodgenville, Ky.: "Gospel" means "good news," and the terms of the "good news" are set before us in inspired language in 1 Corinthians 15:1-6. They are these: "That Christ died for our sins * * * that He was buried and that He rose again the third day." "Baptism," about which you inquire, is part of the gospel in the sense that it is an obligation laid upon us by Christ in order to the public confession of His name. But it is not an essential part, because a man may be saved under the gospel who has never been baptized. Circumstances over which he has no control may prevent, as in the case of the thief on the cross. Quakers conscientiously believe that the baptism of the Holy Spirit is the only baptism required, and hence do not employ water baptism at all.

A. M. A., Bloomfield, N. J.: Our opinion about the Lord's prayer is different from those you name. The Christian has an interest in the coming kingdom as well as the Jew. We never before heard such an application of "Give us this day our daily bread," and regard it as far-fetched. There are millions today all over the world who know the need of that petition. "Forgive us our trespasses" etc. is applicable to Christians not with reference to their salvation but their communion with God. There are few who at some time or other have not found it a means of grace. There is no reason why the Lord's prayer should not be presented in the name of Christ as well as any other prayer, for if God has become our Father it is only through Him. There is some so-called "dispensational teaching" which does about as much harm as good.

C. B. E., Vineland, N. J.: Our issues for February and June, 1914, contained rather extended references to the church of the New Jerusalem, under the title of "Swedenborgianism," and we cannot spare space just now to say more than the following, which is quoted from one of the articles mentioned:

"A fundamental defect in the teaching of Swedenborgianism is that of denying the divine authority of several of the books of the Old and New Testaments. It also denies the doctrine of the three persons in the Godhead, and the power and deity of our Lord Jesus Christ. It is sometimes affirmed by the representatives of that sect that they do not teach the Holy Spirit to be an 'influence'; nevertheless, He is alluded to by them in the use of the neuter pronoun. Under the guise of a Christian religion this system of teaching would carry its converts very far away from the truth of the Bible."

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For Sermon and Scrap Book

BRIEF OUTLINES

1 John 4:11

- God has manifested marvellous love to us.
- Therefore we ought to love one another.

Rom. 6:22

- The Christian's freedom.
- The Christian's servitude.
- The Christian's fruit.
- The Christian's end.

1 Thess. 1:3

- Work of faith.
- Labor of love.

Eph. 3:20

- Thirst for power.
- Supply of power.
- Overflow of power.

PAUL'S SHIP (Acts 27)

A Picture of a Christian Life

- "We launched," meaning to sail (v. 2). Trust in the Lord for salvation. Ps. 37:39. Trust Him for daily keeping. Isa. 26:3. Trust for ultimate glory. Ps. 84:11.
- "The winds were contrary" (v. 4). Thus come trials of faith. 1 Pet. 1:7. Then consult the chart. Col. 3:16. Always look up. Ps. 5:3.
- Sailing "slowly many days" (v. 7). Now watch diligently; Endure steadfastly; Do the work before you steadfastly. 2 Tim. 4:5.
- "Sailing now dangerous" (v. 9). Hidden rocks: the power of Satan. Col. 1:13. Changes of wind: the doctrines of men. Col. 2:22. Clouds and mists abound: traditions of men. Matt. 15:2.
- "The south wind blew softly" (v. 13). The peace of God within. Phil. 4:7. The comfort of His Spirit. Acts 9:31. The calm of His joy. Mark 4:39.
- "The tempest" (v. 14). Days of trial. 1 Tim. 4:1. Then lighten the ship. Col. 3:8. Hearken to His Word. Ps. 103:20.
- The "four anchors" (v. 29). Justification by faith. Rom. 5:9. Sanctification by the Spirit. 2 Thess. 2:13. The Intercession of Christ. Rom. 8:27. The coming of our Lord. 1 Cor. 1:7. —Herbert R. Francis, in "The Christian."

WHY THE MORAL MAN NEEDS A SAVIOUR

- All have sinned—the moralist included. Rom. 3:22, 23; Isa. 53:6.
- The wages of sin—death eternal. Ezek. 18:20; Rom. 6:23; Rev. 20:15.
- All sin demands atonement—either by the sinner or his substitute. Lev. 8:24.
- Present morality does not atone for past sins. Heb. 9:22; Ex. 12:13; 1 John 1:7.
- God's law demands perfection—not morality. James 2:10. This is what the believer in Christ has. Rom. 5:1; 1 John 4:17.
- God's plan of salvation demands:
 - Repentance. Acts 17:30.
 - Faith. Mark 1:15; (1 Cor. 15:1-3).
 - Regeneration. John 3:7.
 (None of these are necessary to or included in morality).
- Calvary denies the efficacy of morality; or, if morality is sufficient, why did Christ die?

Some opinions:

 - "The people then so wicked." Ans. What about Nicodemus? John 3:1-15; or the rich young ruler? Mark 10:17-22; or Paul? Acts 26:5; Gal. 6:14.
 - "That the world might not forget him." Ans. Abraham, Moses and Elijah lived many hundred years before Christ and did not die upon a cross, and the world has not forgotten them.
 - What the Bible says: 1 Cor. 15:3; 1 Pet. 3:18.
- Why the law came: that is, the ten commandments. Rom. 3:20; 5:20; Gal. 3:24.
- Two noteworthy facts:
 - What God thinks about the moralist's righteousness. Isa. 64:6. (Compare John 3:6; Rom. 8:8.)
 - What God's Word—not man's opinion—says is essential to salvation—Faith in and personal acceptance of the atoning and substitutionary death of Christ. (Compare: John 3:36; Mark 16:16; Acts 4:12; 1 John 5:12; John 14:6.)

Read Matt. 5:20; Heb. 10:28-29.
—James Miller.

CHRIST OUR LIFE

"Christ, who is our life."—Colossians 3:4.
Christ is—

1. **The Source of our life.** You who were dead in sins have through Him been brought into newness of life.

2. **The substance of our life.**

3. **The sustenance of our life.** What can the Christian feed on but Jesus' flesh and blood?

4. **The solace of our life.** All true joys come from Him. In times of trouble His presence is our consolation.

5. **The object of our life.** The Christian hastens towards the perfecting of his fellowship with Christ Jesus.

6. **The exemplar of our life.** If we live in near fellowship with Him we shall grow like Him.

7. He shall become the crown of our life in glory if we tread in His footsteps.

—C. H. Spurgeon.

LIFE FOR A LOOK

Isaiah 45:22.

I. The Greatest Possible Blessing. "Be ye saved." Salvation from sin is necessary for—

1. Our happiness. To be truly happy there must be a sense of safety, and communion with God.

2. Admission to Heaven. Unsaved cannot enter. It is a prepared place for prepared people.

II. For the Greatest Possible Number. "All the ends of the earth." Every sinner, everywhere. "Whosoever" is over the entrance into the soul's City of Refuge.

III. With the Best Possible Guarantee. "For I am God." Any statement that is backed with "Thus saith the Lord," is strong and reliable.

IV. On the Easiest Possible Terms. "Look." Sin entered into the world through a look. Salvation enters the life by a look also. Eve looked upon the forbidden fruit, plucked, ate, fell. The eye affects the heart. Achan saw wedge of gold, etc., coveted, took, hid, was detected, condemned, stoned to death. Be sure the object is right. "Unto Me." Jesus center of attraction to sinners. "As Moses lifted up the serpent * * * " "And I, if I be lifted up * * * " "There is life for a look * * * " Some divines would take a long time to explain the way of salvation. The Holy Spirit puts it into four letters: L-o-o-k.—B. L.

PETER'S SERMON—ACTS 2:14-40

An outline of his sermon may be set forth as follows:

I. **The Apology** (vv. 14-21).

1. Not drunk with wine.

2. Filled with the Spirit.

The coming of the Spirit is declared to be that which Joel predicted (ch. 2:28-32), that before the Messianic judgment there would be an outpouring of the Holy Spirit and the salvation of all that called upon the name of the Lord. The behavior of the disciples under the influence of the Spirit is a sign that the prophecy was fulfilled. Not all who called upon the name of the Lord would be saved from the judgment which impends.

II. **The Argument** (vv. 22-36).

It was to prove that this was the Lord upon whom they were to call if they would be saved. It was threefold:

1. Jesus proved as coming from the Lord by His works (v. 22). His hearers had been eyewitnesses of these things.

2. Jesus proved as from the Lord through His death and resurrection (vv. 25-31). Messiah was to die and rise again, according to the Old Testament Scriptures; therefore Jesus is the Messiah, the Lord upon whom they were to call. The disciples were witnesses of his resurrection (v. 32).

3. Jesus ascended on high to be at the right hand of God. Messiah was to ascend (v. 32); therefore Jesus is the Messiah (vv. 34, 35). The ascension of Jesus was proven by the coming of the Spirit at Pentecost.

The conclusion is that Jesus is the Lord and Christ of whom Joel prophesied (v. 36), and that the Jews were guilty of an unparalleled crime in crucifying Him.

III. **The Appeal** (vv. 38-40).

1. Repent.
2. Be baptized.
3. Receive the Holy Spirit.
4. Be saved.

—P. B. Fitzwater.

REMEMBER!

"Remember Lot's wife."—Luke 17:32.

Introduction.—Description of the flight. Probably the lingering woman was killed by the sulphurous vapor and her body then became encrusted with salt. The latter quite natural in the neighborhood of the Dead Sea.

1. **Because She Looked Back.**—Israel and the fleshpots. The old easy life. "Backward, Christian soldiers"? Looking back makes bad ploughing.

2. **Because One Was Taken and the Other Left.**—If the law of averages holds good, out of a congregation of 500, by this day next year, at least 4 will have been taken. Will you be one of them, and if so—are you ready?

3. **Because She Became a Pillar of Salt.**—i. e., unimpressionable. We die as we have lived. In the water of the famous dropping well at Knaresborough there is a deposit of a stony substance which petrifies the things it touches in the course of a few months. Many

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articles, such as gloves, sponges, etc., are placed within the reach of the droppings to undergo the process of petrifaction. An old man, speaking of his early days to a young preacher, said, "I was often on the point of yielding, but I always put off. Now I believe every word you say, but I am as unmoved as the seat I sit on. I am hardened past feeling, and I expect to die as I have lived."

4. Because God Laid Hold of Her.—God, the angels, and her husband all striving for her safety. Supernatural means added to the natural means, and yet she did not reach Zoar.

God's angel-wrestler laid hold of Jacob, and in countless ways God seeks to draw souls to Himself to-day. There is a question sentence in His Word which the Holy Spirit would bring to your heart and mind even now, a question which your friends, the angels, the devil, and God Almighty Himself cannot answer, for the question is, "How shall we escape if we neglect so great salvation?"

SUGGESTIONS FOR BIBLE CHAPTER STUDY

1. Read chapter five times.
2. Note any important changes in Revised Version from Authorized Version.
3. Discover and study parallel passages and note variations.
4. Date of events in chapter.
5. Name of chapter.
6. Outline of chapter.
7. Best verse; mark and commit to memory.
8. Verses for meditation; note and mark.
9. Verses for thorough study; note and mark.
10. Texts for sermons; note, mark and outline the sermons.
11. Characteristic, striking and suggestive words and phrases; mark and study.
12. Leading incidents.
13. Persons; light upon their character and lessons from their lives.
14. The most important lessons in chapter.
15. The most important lesson in chapter.
16. Central truth.
17. Places; locate and look up their character and history.
18. Subjects for further study suggested.
19. Difficulties in chapter.
20. Personal blessings received from the study of the chapter.
 - a. What new truth learned?
 - b. What old truth brought home with new power?
 - c. What new course of action decided upon?
 - d. Any other blessing received from the study of the chapter.—R. A. Torrey.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

GLORYING IN TRIBULATIONS

A Paragraph Sermon

"We glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope;"—Rom. 5:3, 4.

Trials must come; they serve a gracious purpose in the economy of God's grace. If there is a cloud there is also the bow in the cloud. The cloud, with all its forebodings of trial and sorrow, is intended in God's wisdom and love to lead us nearer to Himself and to make us more Christ-like. You may have observed a smooth, even, green lawn, so beautiful to look upon. What brought it to that state of perfection? The more it was rolled and pressed, the more beautiful did it become. All the pressure of trials, all God's discipline, is intended to beautify our Christian character, to develop His grace in us. When we reach the glory we shall know all the mystery of sorrow.—Peter Hynd.

PURPOSEFUL SERMONS

Preachers who fail to get hold of their hearers in their preaching, especially if they are well educated, and know it, might get a helpful hint from these wise words of a veteran: "Aim at the heart in your preaching. Not every man has a head, but every man has a heart. If you aim at the head you will miss some of your hearers. If you aim at the heart you will hit them all."—"The Evangelical."

A BIG LITTLE WORD

Grace is one of the great words of the New Testament and calls for special emphasis. Let us notice what it includes: G, R, A, C, E. Grace means Gift as the Principle, Redemption as the Purpose, Access as the Privilege, Character as the Product, and Eternity as the Prospect. Let us constantly glory in "the gospel of the grace of God." (Acts 20:24).—W. H. Griffith Thomas, in "The Sunday-school Times."

DWELLING UPON THE OUTCOME

"A moment's reflection upon the eternal consequences that may issue from the preaching of a single sermon . . . should be sufficient to effectually rebuke the haphazard carelessness and the reckless self-conceit with which texts are sometimes taken and treated, and to impress every true minister of the gospel with the duty of choosing his texts in such a frame of mind as may harmonize with the divine guidance."—Kidder.

By lifting the burdens of others we lose our own.—Selected.

THE IDEAL AMBASSADOR

He held the lamp each Sabbath day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ, the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher then between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well, done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet; leave the camp,"
Thy weary hands will then be seen
Clasped in His pierc'd ones; naught between.

—Anon.

THE SECRETS OF SPURGEON'S SUCCESS

1. He had a God worth serving.
2. A gospel worth preaching.
3. A religion worth enjoying.
4. A church worth sustaining.

—Thomas Phillips.

A HINT FOR PREACHERS

When it is "fishes" the number is exact 153 (John 21:11). When it is converts the numbers are in round figures—"All the men were about twelve" (Acts 19:7). 3,000, 5,000 are also round numbers.—"The Witness."

"ACTIONS SPEAK LOUDER THAN WORDS"

"In Paraguay the natives have given our missionaries a name of beautiful significance — 'Men-who-go-by-the-measure-of-the-Book'. Does not that describe a genuine Christian? He is trying to live by the Bible standard. A life which bears no resemblance to Christ's life, in its strivings if not in its attainings, has no right to be called a Christian life. The Roman censors would not permit the wicked son of Africanus to wear a ring on which his father's likeness was engraved, for, 'they declared, he who is unlike the father's person is unworthy to wear the father's picture.' So there are many nominal Christians who are unworthy of bearing the name."

HE WAS A "POOR HEATHEN"

A certain rich man did not approve of foreign missions. One Sunday at church, when the offering was being taken up, the collector approached the millionaire and held out the bag. The millionaire shook his head. "I never give to missions," he whispered. "Then take something out of the bag, sir," whispered the collector. "The money is for the heathen."—"The Outlook."

CAUSE OF OUR POWERLESSNESS

Negative: (1) Lack of meditation and communion at the throne. (2) Neglect of the Word of God; our only food and prayer; our native air. (3) Fellowship with a sin-defiled world. (4) Unwarranted degree of separation that exists amongst God's own people. Positive: (1) Must be unsparing in self-examination. (2) Having done this, unqualified confession to God and man. (3) Absolute renunciation of all that is evil. (4) Unreserved consecration.—W. J. Grant.

"TO WHOM SHALL WE GO?"

A converted Mohammedan was called before the authorities for reading Christian books; but before judgment was passed he begged to be allowed to ask a question. "I am traveling," he said; "I look around for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?" "Go about your business," were the words with which he was dismissed.

YOUNG CONVERTS IN TRAINING

Miss Grace Saxe, who does such great work with her Bible and blackboard in the after-meetings of the "Billy" Sunday meetings, fitting men and women to apply the Word, says a young convert needs three things to keep him alive: Food, air and exercise. The food is the Word of God. We must feed on it daily. The air which gives vital breath is prayer by which we talk with God and God talks with us, and we are kept by the power of the Holy Spirit. But it is personal work that gives us exercise, without which we become weak and worthless. The ways of revival are not far to seek. Jesus says, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5: 19).

If our circumstances find us in God, we shall find God in all our circumstances.—Selected.

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The Gospel in the World

"Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the cross of Christ."—Robert E. Speer.

A training school for Sunday-school workers, the first institute of the kind in Japan, was started in Tokyo last February. One yen (fifty cents) is charged each pupil for a term of fifteen weeks, and one hundred and forty students are enrolled.

Mohammedanism is spreading rapidly in Africa; every third person is a Mohammedan. There are over 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Christian church bestirs herself.

For the past thirteen years the growth of membership in Korean Christian churches has averaged thirty-eight per cent against less than five per cent in America. The gospel has emancipated the Korean from the bondage of superstition, custom, and tradition and made his future glad, hence his compelling impulse to tell others.

An able Christian leader of the Church of Christ in East Africa, has been removed by the death of the Right Rev. William George Peel, Bishop of Mombasa since 1899. His name was brought into special prominence by the well-known Kikuyu controversy. The quiet, gentle spirit of the Bishop made a deep impression on all who had the privilege of his acquaintance.

In addition to the Japanese liner "Yasaka Maru," and two others, a fourth steamer, the S. S. "Chantala," whose cargo included consignments from the Bible House, London, amounting to 20,000 copies of the Scriptures—mainly in Urdu and Hindi—to the value of \$25, has been torpedoed. The British and Foreign Bible Society lost 64,000 volumes, to the total value of \$5,500 through the torpedoing of these four ships.

Under the direction of the Church Missionary Society in the Uganda Protectorate, British East Africa, 7,400 adults received baptism last year in spite of the war. The Protestant

Christian community now numbers 114,570, almost double the total in ten years. The contributions of the people almost trebled. The students and pupils in the schools have more than trebled. There are 3,412 Christian lay workers, and forty-two African clergy.

At a Sunday morning gathering of converts in Kikuland, East Africa, a native Christian was receiving the offering when one of the parishioners dropped a few pieces into the basket. "Take your money back," commanded the collector. "Why, isn't my money good?" "Your money is good enough, but God does not want the money of a man whose life is not right. Get right!" This vigorous protest established a precedent for the guidance of the native church.

Japanese Christians are among the most advanced in self-support and self-government. Independent national churches of certain denominations have been set up in Japan and are going forward with characteristic zeal and energy in the work of evangelization.

In China there has been an unprecedented readiness on the part of the educated classes to listen to the gospel. The workers are faced with an opportunity which is limited only by the vigor of the spiritual life and the preparedness of the working forces of the church.

Rev. L. C. Smith, of Nellore, South India, writes: "Last night one of the brightest Brahmin students of the graduating class sat with me until a late hour. He began by saying, 'Tell me more about Jesus!' I did my best. With tears in his eyes and a heavy heart he told me how he had waded through Hinduism seeking satisfaction for his yearning soul without finding it. He lamented the sad condition of his country and freely stated that the light now breaking upon India has its source in Christ and not in Hinduism."

The Presbyterian church reports, in spite of the world convulsions, that 16,380 adults were added to the church on the foreign field, 55 new churches organized, 32,446,850 pages of the Word of God and Christian literature were widely distributed and the 1,330 missionaries of the church labored with a devotion beyond all praise. They have withstood tumult and strife, fire and flood, privation and pestilence, but none of them forsook their posts, only those returning who came on

regular furlough or who were obliged to leave by considerations beyond their own control.

At the conclusion of an address at an Indian gospel meeting in Tacoma, Wash., recently, an old Puyallup Indian slowly rose to his feet and said to the speaker: "Your people brought the Word of God to the Indian. It was the life and light. Your people brought strong drink. It is killing my people. Our graveyards are full and our houses are empty." His voice broke and he sat down with a sob. Near him a bent old warrior wept unrestrainedly, and the missionary sorrowfully answered: "What kills your people kills my people. All we can do is to cling closer to the Saviour of all men."

Dr. H. K. Carroll gives the most recent religious statistics pertaining to the United States. There are 158 fewer churches than at the close of 1914, but there are 1,700 more ministers and 653,640 more church members. The grand total of ministers is 180,607; of churches, 225,334; and of communicants, 39,380,718. The total income for foreign missions was \$1,600,000 greater in 1915 than in 1914. The increase for the quarter century since 1890 is very large. Having \$19,328,000 in 1890, they have now \$37,255,000, which indicates a net gain for the 25 years of nearly \$18,000,000, or more than 98 per cent.

On his arrival in New York the Hon. Henry Morgenthau, United States Ambassador to Turkey, said: "A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I express my high opinion of their keen insight into the real needs of the people of Turkey. They go straight to the foundation, and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built. They are brave, intelligent, and useful men and women."

Rev. F. E. Jeffrey, of Aruppukottai, India, says a marvelous revolution is in progress there. Twenty-five years ago he was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction. In Bombay, December 28, an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the four hundred and fifty guests from various castes, two hundred and twenty-five were Brahmins, fifty were Indian women, and twenty were the so-called "untouchables."

Examples of Christian devotion and sacrifice come from heathen lands that are rarely found in Christian countries. The acceptance of Christ seems to mean more to them than to the one who was born and raised amidst Christian influences. The following incident is in striking contrast to the indifference so prevalent in America: "A poor Chinese Christian girl brought eighty-five cents to the missionary for the Lord's cause. He wondered that she had anything to give. She said she had nothing, but had sold herself into perpetual slavery for eighty-five cents that she might help that much to spread the gospel among her perishing people. Such zeal and such grace are hardly understood, much less found in Christian countries. It is pleasing to think how Jesus stood by and watched, and how He will watch and love and bless and count her His own slave, and make her and her 'two mates' a blessing among the perishing.

"And will she not enjoy life more in slavery, than a half hearted Christian in the freedom of an American home? For a man's life consisteth not in the things which he possesseth. Life consists in what one thinks, does and hears, and brings its reward from the Master, according as these things are done in the holy bonds of slavery to Jesus Christ, or in the unhallowed bonds of selfish freedom."

The church in Luanza where Dan Crawford is at work has been having a time of great blessing. At one service nearly seventy persons confessed Christ. One man with only one tooth gave this quaint testimony:

"Me and my one remaining tooth are both alike. All my brothers and sisters are dead and gone just like my lost teeth. We were a fine family all together until the Kasanshi cannibals killed and ate my mother, but they have all gone, teeth gone and family gone! Look," said he pointing to his open mouth, "there is only one tooth left and I, too, am the last of my line. But," said he brightening up "only one tooth left—that is all the more reason why it must make up for the lost ones, all the more reason why this one should do the work of the departed. If they, my dead brothers, did not work for Christ, then it is left to me to do the work they cannot do."

"There is one man," says Dan Crawford, "whose life is a romance of redemption. They dragged him far out to the ocean long ago as a slave, and there in slavery the redemption of his soul was the precious prelude to the redemption of the body. And now he is a man of prayer and tells of the royal revenge he had on the devil. For (watch the dramatic neatness of God's methods!) there he is after many years coming back home along the old slave track and preaching all the way.—"Missionary Review of the World."

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Notes and Suggestions

A WORD ABOUT GYPSY SMITH.

This distinguished evangelist returned from the trenches of France July 6, and took part in the 101st anniversary of the Baptist church at Great Shelford, Cambridge, England.

NOTABLE REPORT ON SAFETY

Reports just received from all parts of the Pennsylvania Railroad system show that, in the first six months of the present year 92,380,184 passengers were carried without loss of life. This completes two and one-half years in which no passenger has been killed in a train accident on any part of the Pennsylvania system.

BIBLES FOR THE CITIZEN SOLDIERY AND CLUBS.

The New York Bible Society has presented 7,000 Bibles to the soldiers who have gone to the Mexican border. They have also succeeded in getting Bibles into the sleeping rooms of a large number of clubs in the city of New York, as well as into many of the Greek letter fraternities.

CONGREGATIONALISM IN THE UNITED STATES

The membership of this denomination is 780,414, there being a net gain the last year of 17,232. This growth has not been exceeded since 1895. Of those received into the church last year 43,167 were received on confession of faith, the total admissions having been 70,025, the largest number ever reported.

MISSIONARIES KILLED IN JAPAN

Rev. W. A. F. Campbell and wife, Canadian missionaries in Japan, were stabbed to death by a native burglar in their summer cottage at Karuizawa, on July 16. Mr. Campbell recently volunteered for service with a Canadian contingent in the European War and was about to return home. He and his wife were workers of the M. E. church in Canada.—"Christian Herald."

GOSPEL TEAM EVANGELISM

Gospel team work has become a very important feature of recent revival campaigns. In order to secure the fullest fruitage from this work "The International Gospel Team" has been organized with Tilman Hobson as

evangelist. Under Mr. Hobson's direction the "International Gospel Team" will conduct revivals on the union plan, and for all classes of people. Special services will be conducted for several weeks at a time, and "The Gospel Team Day" will be made a feature.

BIBLE BOOKLETS

Booklets of sixteen pages containing the story of the Cross have been issued by the million already, and are still sold from the printing press at Madras, India. They are printed in some sixty different languages. The man used of God in this significant movement is H. Musgrave Reade, a former higher critic, skeptic, avowed infidel and anti-christian socialist, but now a most earnest, consecrated man of God. Mr. Reade hopes to make a visit to America and present his cause in the future.

BIBLES COST MORE.

The American Bible Society announces that on account of the increased cost of paper and everything else that goes into the manufacture of Bibles, the price of cloth-bound books, both in English and foreign languages will be increased forty per cent; bound in leather twenty-five per cent, and paper covered books will be doubled in price. The prices on imported books also will be advanced. These prices will barely cover the cost of production, and just as soon as possible a return will be made to lower and former prices.

ARMENIAN DAY IN SUNDAY-SCHOOLS

May 28 was observed by many Sunday-schools as affording an opportunity of contributing to the relief of the children of Armenia and Syria, who are suffering greatly because of the war. The appeal for the observance of the day was signed by representatives of The World's Sunday-school Association; The American Committee for Armenian and Syrian relief; and The International Sunday-school Association, of which Mr. E. K. Warren, one of the trustees of the Moody Bible Institute, is president.

A GOOD LAW FOR THE INDIANS

"The provisions of sections twenty-one hundred and forty and twenty-one hundred and forty-one of the Revised Statutes of the United States shall also apply to beer and

other intoxicating liquors named in the Act of January thirtieth, eighteen hundred and ninety-seven (Twenty-ninth Statutes at Large, page five hundred and six), and the possession by a person of intoxicating liquors in the country where the introduction is prohibited by treaty or Federal statute shall be *prima facie* evidence of unlawful introduction."

THE CALL TO THE MINISTRY

The Presbyterians of St. Louis, ministers and laymen, recently invited high-school boys of that particular denominational faith to a supper, after which addresses were made by a bank president, a physician, a lawyer, and two ministers, each endeavoring to help the boys to decide the problem of life investment. The call of the Christian ministry was emphasized, and it is believed that many of the boys will seriously consider that sacred calling, who have never before thought of it. This plan of the St. Louis Christian men will be tried by other communities.

WHAT IS BEING PREACHED

The "Ladies Home Journal" a few months ago had 800 sermons, preached in the pulpits of the leading denominations, classified. Forty-three of them were biblical; 78 doctrinal; 91 ecclesiastical; 329 devotional-inspirational; 211 ethical; 14 evangelistic and 31 social.

A religious contemporary says: "Only fourteen out of eight hundred can be classed as evangelistic and how many of these were closed with an invitation for seekers to come forward, we would not like to say * * * If these figures are a true indication, it would show that the so-called church has lost its conception of the mission of Jesus Christ; that it no longer believes that there is sin for men to be saved from, or that there is or ever was a necessity for the shed blood of the Lamb of God.

THE WESLEYAN-METHODIST CONFERENCE (ENGLAND)

This conference reports 5,097 less members than one year ago. This decrease cannot be accounted for altogether by the war, for it is the tenth in succession, and as there are reported 2,870 "on trial" it may not be the last. There are 40,000 fewer adult members in the Wesleyan Methodist Class-Book than ten years ago. Decline is also reported in the Sunday-school returns. There are 120,000 fewer Sunday-school scholars, 8,000 fewer teachers than ten years ago.

Such an impression was created by these reports that the conference passed very strong resolutions, looking to the revival of the denomination, and the holding of special meet-

ings to consider the grave problem and the present condition of the church.

ANNIVERSARY AT MOUNT HERMON

The thirty-fifth anniversary of the Mount Hermon School for Boys at Mt. Hermon, Mass., was held July 11-18. The general topic of the meeting in Memorial Chapel on Sunday evening was "Mount Hermon in the World," and a number of the former students representing the ministry, medicine, teaching, business, law, agriculture, etc., made addresses. The annual meeting was held on Monday morning and it was then voted that the alumni contribute \$10,000 each year for the maintenance of the school. The class of '96 pledged \$700 per year towards that amount.

At the banquet in the evening, at which there were some twelve hundred guests, addresses were made by William R. Moody, '87; Dr. Richard M. Smith of Boston, '99; Rev. John McDowell, D. D., of Baltimore, '90; and Albert E. Roberts of New York City, '00.

ARBITRATION AND PROHIBITION

An old and very wise saying reads, "An ounce of prevention is worth a pound of cure." The two great modern movements, arbitration and prohibition, present the preventive and cure policies with reference to the state of belligerency between nations. It is unquestionably true that the national prohibition of the liquor traffic will serve among any people as an effectual lessening of the probability of war in that it will enhance the intelligence of the masses and make them less subservient to the will of the classes—the condition out of which in these modern days most of war has sprung. And so there will be less need for arbitration with prohibition dominant. But if in any instance war between sober and temperate nations is threatened, arbitration, the policy of cool, clear heads and a saner civilization will most likely meet the emergency and avert what would otherwise prove most disastrous. May that day hasten when all the nations will try these prevention and cure policies so well that war will be known only in history.—E. H. Parkinson, D. D.

Y. M. C. A. WORK AMONG THE SOLDIERS

The army and navy departments of the International Committee of Young Men's Christian Associations are most active in forestalling the great temptations that thousands of our young men are facing on the Mexican frontier, and twenty-five fully equipped branches are being established at camps where there are brigades or single regiments of troops. Up to June 14, thirty-eight secretaries

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had been sent to the border and several Association buildings erected. It is expected that more than one hundred secretaries will be employed in this work. The equipment of the buildings will be tables, chairs and benches, with free writing material, books, magazines and newspapers from the home towns of the troops. There will be provision for amusement and entertainment. For the religious needs of the troops there will be gospel meetings and Bible classes, the services being conducted by the army chaplains and visiting ministers. Present plans are looking forward to this service for about six months.

CHRISTIANITY AND THE WAR

The new emphasis on religion in Europe is well known. Each potentate claims God on his side, troops pray before entering battle, it is reported that hundreds of thousands of Testaments are being thumb-marked in the trenches, revivals are on in France and Bulgaria, liquor and luxury have been tabooed, and the simple life, which is psychologically related to the religious life, has been made the rule.

It is difficult, if not impossible to define the underlying cause of so subtle a thing as a world-wide spiritual renaissance. Perhaps the coming of the war and the revival at the same time are only a colossal coincidence. On the other hand there is ground for the theory that the horrors and desolation of war have solemnized the world and have had the effect of driving the people back upon divine security.

At any rate, the renaissance is on and missionary Christendom is faced with the greatest opportunity in its history.

Willard Price in "American Review of Reviews" for June.

CHEERING REPORTS

The "Life of Faith" prints an article entitled "The World Turning to Christianity," from which these extracts are taken:

"Churches are packed to the doors in Mexico. In previous times the sale of portions of the Bible has reached 22,000 copies as the maximum in a year. The sale last year totalled 63,000 copies, and the missionaries state that tens of thousands more could have been sold if workers had been available.

"Not only are India's mission schools and churches full. The stupendous fact is that there stands outside these institutions a waiting-list of more than 150,000 registered applicants for baptism who cannot be received into the Christian church because there are not churches enough and ministers enough to give them Christian leadership, nor schools enough

to educate them. It is considered worse than useless to receive into the church thousands of illiterate, superstitious persons, knowing nothing but the barest rudiments of Christianity, unless provision is made for both their religious and secular education. The only result of such a policy would be to heathenize Christianity.

A CALL FOR PRAYER FOR THE COMING OF THE LORD

The Philadelphia School of the Bible, 1720 Arch Street, Philadelphia, has issued a call for meetings for prayer for the speedy return of our Lord Jesus Christ from heaven, to be held Tuesday and Wednesday, October 3 and 4. There will be morning, afternoon and evening sessions; thirty minute messages will be given at each session, followed by forty-five minute prayer sessions.

The speakers include Dr. C. I. Scofield, L. S. Chafer, G. L. Alrich, Max Wertheimer, George Guille, and W. Leon Tucker. For full information and program, address Dr. Frank W. Lange, at address above.

DEATH OF MISS BERTHA G. JOHNSON

July 22, 1916, at "Montreat Bible Conference," N. C., Miss Johnson, of the Mission to Lepers, was suddenly stricken with cerebral apoplexy while making an appealing address for her beloved work. With hand outstretched she cried: "Oh, friends, is not this worth while?" Leaning forward she sank to the floor, and spoke no more on earth. Physicians immediately at hand found no heart beat. With loving sympathy the Montreat friends cared for the body and sent it home when the floods subsided.

An aged mother, invalid brother and sister were comforted by personal visits, by telegram and letters. Touching were the messages from Montreat, friends so newly made —where a deep spiritual impression has been left by Miss Johnson, who was truly Spirit-filled.

Drs. Brown and Matzinger, former pastors, at the service in Chicago, July 29, spoke of her conspicuous service, her world-wide influence, vivaciousness, hospitality and ability to interest people.

Mr. Danner of the Mission to Lepers told of her field secretaryship, her enthusiasm, sustained purpose, loyalty, and unselfishness, as well as her home devotion. She "walked with God, and was not, for God took her."

Poverty has its redeeming features; it stimulates energy, breeds industry and develops the spirit of self-reliance and manly independence. It often proves a better capital to start with than wealth and the prestige of pedigree. —Philip Schaff.

THE WORLD'S RELIGIONS

According to the statistics published by "Whittaker's Almanac," London, for 1915, and reproduced in the "Federal Council Year Book," recently issued, the followers of the various religious creeds of the world are as follows:

Christians (including Roman and Greek Catholics)	564,510,000
Confucianists and Taoists	300,830,000
Mohammedans	221,825,000
Hindus	210,540,000
Animists	158,270,000
Buddhists	138,031,000
Shintoists	25,000,000
Jews	13,052,846
Unclassified	15,280,000
Grand total	1,647,338,846

"Whittaker's Almanac" includes under the designation "Christians," the following: Protestants, 171,650,000; Roman Catholics, 272,860,000; Eastern Orthodox, 120,000,000.

The continental distribution of those classed as Christians is as follows: In Europe the Roman Catholics predominate, being 183,760,000; the Eastern Orthodox Catholics are second, numbering 98,000,000; Protestants are third, numbering 93,000,000. In North America the Protestants are first, numbering 65,000,000; Roman Catholics are second, numbering 36,700,000. In South America Roman Catholics are first, numbering 36,200,000; Protestants are given as only 400,000. In Asia the Eastern Orthodox Catholics are first, numbering 17,200,000; Protestants are second, numbering 6,000,000; Roman Catholics are third, numbering 5,500,000. In Africa the Eastern Orthodox Catholics are first, numbering 3,800,000; Protestants are second, numbering 2,750,000; and Roman Catholics are third, numbering 2,500,000. In Oceania Roman Catholics are first, numbering 8,200,000; Protestants are second, numbering 4,500,000.

It has often been pointed out since the European war began that religious beliefs seem to have had no part in the making the war, or in dividing the belligerents. The Kaiser and a majority of his subjects are Lutherans; the Austrians are intense Roman Catholics; the Turks are Mohammedans and the Bulgarians belong to the Greek Catholic Church. On the other side, the population of Belgium is more solidly Roman Catholic than that of Spain; the State Church in England is Protestant; the French are mostly Roman Catholics, and the Russians and Serbs are Greek Catholics.—"Christian Observer."

MISCELLANEOUS

Pope Benedict has caused the issuing of an edict forbidding any society under parochial

jurisdiction to give entertainments where there is dancing. In New York, which first reports the edict, Catholics were surprised and societies that held annual balls as a means of providing funds were confronted with a new problem.

Rev. Benjamin Cox, pastor of the Central Baptist Church of Memphis, Tenn., sends us a copy of a folder that is issued by his church, recording the results of the noon-day prayer meeting, which was organized in January, 1914. This folder contains extracts from letters of persons interested and blessed, and also items of interest in connection with the meetings.

The American Tract Society has provided a neat little "Soldiers' Text Book," the purpose being to supply every soldier on the Mexican border with a copy. This little book of forty-six pages contains prayers for morning and night for a month. One chapter of the booklet is devoted to sanitary directions. The booklet is being received with great favor by the soldiers.

There are monks everywhere in or near Lassa, Tibet. The three large monasteries of Sera, Debung and Gah-dan alone contain about 20,000, and with all the other temples and monasteries the number cannot fall far short of 30,000, while the lay population of Lassa only amounts to about 15,000, of whom 9,000 are women, who, strange to say, carry on practically the whole of the trade done. The remaining 6,000 males are about 3,000 Tibetans and 3,000 foreigners—Chinese, Nepalese, Kashmeris, etc.

Two missionaries have just sailed for inland South America Missionary Union and one of them is Alexander Rattray Hay. It is interesting to note that Mr. Hay was a student in the Correspondence Department of the Institute.

He was born in Villarrica, Paraguay, in the year 1893, and spent the first nine years of his life with his parents in their early missionary pioneer labors among the Indians of the Paraguayan Chaco. He was dedicated to God for missionary work before his birth, and his first experience of missionary conditions came to him without any choice of his own when, as an infant he shared his mother's care with an Indian baby girl who just at that time was rescued from being buried alive with her own dead mother.

He accompanied his parents to Scotland when they returned thither in the year 1902 to organize the I. S. A. M. U., and growing up in the missionary atmosphere of the union home headquarters his training has been continuously directed towards fitting him to take such part in the work as his abilities and the providence of God might indicate.

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The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue. "The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

W. R. Johnson closed a revival meeting at East Chain, Minn.

Robert L. Layfield and singer began a union tent meeting at Cleveland, Mo., July 31.

"We closed a revival at White Lake, S. Dak., a score of people accepting Christ."—I. N. Parvin.

"We closed a tabernacle campaign at West Jefferson, O., and went next to Circleville, O."—L. A. Whitesell.

"We had a great meeting at Coulterville, Ill., which closed July 23, with 216 conversions."—Mitchell and Preston.

George W. Shearer writes, "We closed a fine meeting at Kress, Tex., and will begin next at Slaton, Tex."

The Gypsy Smith, Jr. Evangelistic Party conducted services this year at the Sam Jones Camp Meeting, Cartersville, Ga., August 4-14.

Haudenschild and Pugh closed a meeting at Santa Barbara, Cal., in June. Their next meeting opened at Pleasanton, Kan., August 27.

"I closed a good meeting at Trade Lake, Wis., in July. A number of souls were saved, and much precious seed sown."—J. Dimmick Taylor.

Frank E. Lindgren writes as follows, "I am closing my season's work in Oak Creek, Colo. This has been one of the best and busiest seasons I have had."

Rev. Vernon L. Shantz writes from Sharon, Pa., as follows: "The prospects are bright for a successful evangelistic campaign in

Sharon, under the leadership of Miss Sara Palmer and party. Four churches united for the first evening service, August 6. The tent was well filled and a splendid enthusiasm was much in evidence."

E. C. Hise, who has been in a pastorate at Hancock, Wis., has resigned, to join the Harrington Evangelistic Party, as business manager and associate singer.

The Ira Evans Hicks Party closed a campaign at St. Paul, Va., August 9. They report that God wonderfully blessed the work there, and many were saved.

E. DeWitt Johnston announces a change in his party for the coming season. He has engaged Mr. and Mrs. Robert H. Moon as chorister and lady worker respectively.

"Mr. Imrie and I have been at Cave-in-Rock, in tent meetings, and having a large attendance. We expect to be at Harrisburg, Ill., in August."—F. A. Geisenheimer.

Claire V. Bryan writes: "We are having a great meeting at Prescott, Kan. There were twenty-four decisions on August 6, and forty-six up to date. A. R. Shaw is directing the chorus."

L. J. Derk assisted Norman H. Camp in union tent meetings recently conducted at Bear Lake, Pa. The ministry of these brethren was greatly blessed of God to both saints and sinners.

John W. Erskine writes as follows, "Had a blessed meeting at the First Congregational Church, Allenville, Mich., with several conversions, and strengthening of the membership."

Henry B. Roller spent four months in evangelistic work in Montana. July 30, he began a union tent meeting in Midway, Ind., and from there he went to DeGonia Springs, Ind., for a similar meeting.

Conrad A. Jones has returned from tent meetings near Spooner, Wis. Both old and young were converted. On the last Sunday, six were baptized in the lake. Mr. Jones assisted Evangelist Matthews.

Rev. J. Gordon McPherson has been conducting revival meetings at Pasadena, Cal. Dr. McPherson is a colored evangelist and has won the hearts of the people by his fearless preaching of the gospel.

Jay J. Pease announces the addition to his party of Harry G. Hallock of Grand Rapids, Mich. He will be organizer and soloist. They report eleven meetings held during the past season, with over 500 conversions.

E. B. Westhafer returned to his home in Muncie, Ind., after his season's evangelistic work, and was called to supply a charge in his conference for a couple of months. He opens his fall work at Carbon, Ind.

Willett S. Colegrove and party conducted a four weeks campaign at Dowagiac, Mich. Mr. Colegrove has associated with him T. R. Allston, associate evangelist; L. G. Dibble, chorister, and Mrs. Colegrove, women's worker.

The Bulkley Evangelistic Party closed a campaign at Williamsburg, Kan., July 27, the three churches uniting. A tent was used, and they had an orchestra of seven pieces, under the direction of Professor Schwartzbaugh, with forty members in the choir; also a booster choir. There were 106 conversions, and many reconsecrations.

The accompanying illustration shows the chorus conducted by H. J. Bray at Ardmore, Okla. The total enrollment in the choir was 500, and the tabernacle seated 2,500. Mr. Bray says the Lord wonderfully blessed in the work of that meeting.

The Forsythe Evangelistic Party closed in season's work in a tabernacle meeting at Cape Girardeau, Mo. Two tabernacles were erected. In the second tabernacle, A. R. Forsythe, son of E. J. Forsythe, preached each night.

Announcement has been made of the organization of The National Evangelists and Singers Bureau, which will have headquarters in Chicago. Mr. Llewellyn Williams, Downer Grove, Ill., is in charge of the extension department.

Fife Brothers are planning for a number of large campaigns the coming season, beginning at Wayne, Nebr., September 10, where about thirty churches will cooperate. Clyde Lee Fife has filled several engagements at Winona Lake, this season.

P. H. McCarthy, superintendent of the Morning Star Mission, Joliet, Ill., writes: "God is still blessing our work. There have been a number of conversions and I had the joy of telling 1,200 convicts about Jesus. We all mourn the loss of dear Harry Monroe."

L. M. Aldridge writes as follows: "Our meetings in Home Heights Presbyterian Church, St. Louis, were well attended by Christian people, but the unconverted in the suburbs are difficult to reach. A storm wrecked our big tent, and that had a bad effect on the meetings."

The Clark Evangelistic Party closed a union tabernacle meeting at Hatfield, Mo., with 117 conversions, and many reconsecrations. They also secured a large number of pledges for the Family Altar League. They next went to



H. J. Bray's Chorus at Ardmore, Oklahoma

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Greenleaf, Kan., where at the time of writing the prospects were bright.

A. John Fitt writes as follows, "We just closed a revival meeting at Hartman, Colo. In the face of very hot, windy weather, eighty-five were really converted, and joined the church. Frank Palmer is organizer and general assistant, and Deaconess Reva Owen looks after the women and girls."

John S. Hamilton will open the season's work September 10 at Escanaba, Michigan. The party for the coming season, will consist of the following: John S. Hamilton, evangelist; Mrs. Hamilton, prayer meetings, and assistant in women's work; Charles F. Raach, shop worker and general assistant; Carl Bemus, chorister and cornetist; Miss Lilly Grace Matheson, pianist and worker among women; Mrs. C. A. Converse, superintendent of women's work; John R. Snyder, advance man and tabernacle builder.

The Central Oak Heights (Pa.) Bible Conference, which was organized twenty-eight years ago, at Perkasie, Pa., with Bishop H. B. Hartzler, of the United Evangelical church, as Chancellor, was a great success this year, the very best in all its history. Drs. Louis M. Sweet, of New York; J. F. Dunlop, of Baltimore, and L. W. Munhall of Philadelphia did the most of the teaching. Dr. Munhall's discourse on the Second Coming of Christ, at the closing session of the Conference, was wonderfully owned and honored of God. It was a never to be forgotten occasion.

Bishop Hartzler, who was once Mr. Moody's pastor at Northfield, was reelected Chancellor of the Conference, the twenty-eighth time; a great honor, most worthily bestowed.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

M. A. Biddle and Party—Sept. 3-Oct. 1, London Mills, Ill.; Oct. 1-Nov. 1 open; Nov. 16, Buffalo or Winfield, W. Va.

R. H. Baker—Sept. 3-25, Washington, Pa.; Nov. 1-17, Arcadia, Kan.

Ira S. Bassett and Party—Aug. 27-Oct. 1, Sarver, Pa.

W. E. Biederwolf Party—Sept.-Oct., San Jose, Cal.; Nov. Sacramento, Cal.; Jan.-Feb., Wilkinsburg, Pa.

H. W. Bromley Party—Sept.-Oct., Bay City, Mich.; Nov.-Dec., Washington C. H., Ohio.

John E. Brown Party—Fall-1916; Shuman, Tex., Springfield, Mo.; El Paso, Tex., Tucson, Ariz., Dallas, Tex.

E. J. Bulgin Party—Sept.-Dec., Henderson, Ky., Wichita, Kan., New Albany, Ind.

Bulkeley Party—Until Sept. 3, Hermon, Ill., Sept. 24, Green Valley, Ill.

Geo. E. Burgess and Party—Sept. 24-Oct. 31, Baldwinville, N. Y.; Nov. 9-Dec. 18, Geneva, N. Y.

Burke and Hobbs—Sept., Kennett, Mo.; Oct., Benton, Ill.; Nov., West Frankfort, Ill.

Clark Evangelistic Party—Sept. 1-23, Kansas City, Mo.; Sept. 24-Nov. 1, Neosho, Mo.

H. A. Deper Party—Sept.-Oct., Oxford, Pa.

Edw. R. Dow—Oct., Augusta, Ill.

Frank M. Dunk—Sept. 16-Oct. 1, Berwick, Ill.

Floyd John Evans—Sept., Hope, Kan.

Fife Brothers—Sept. 10-Oct. 8, Wayne, Neb.; Oct. 15-Nov. 12, Fulton, Mo.; Nov.-Dec., Lapeer, Mich.

A. John Fitt—Sept., Ransom, Kan., Oct., Gresham, Neb.; Nov., Genesee, Kan.; Dec., Langdon, Kan.

A. A. Fletcher—Sept. 30, Butler, Ind.

Franklin-Leonard Party—Sept., Elsie, Mich.

Geisenheimer and Imrie—Sept. 1-15, McNoel, Ill.; Sept. 17-Oct. 3, Crest Springs, Ill.

S. D. and B. W. Goodale—Oct., Fairfax, Mo.

J. S. Hamilton Party—Sept. 10, Escanaba, Mich., Nov. 5, Frankfort, Ind.

Harrington Party—Sept. 1, Millville, Pa.

Hart and Magann—Oct.-Nov., Everett, Wash., Jan.-Feb., Phoenix, Ariz.

J. Q. H. Henry—Until Dec., Australia; Jan. 11, 1917, Princeton, Ill.

C. E. Hills Party—Sept.-Oct., Maumee, O.; Oct.-Nov., Billings, Mich.; Nov.-Dec., New Baltimore, O.

E. E. Hinsdale Party—Sept. 17, Muskegon, Mich.

Bob Jones Party—Sept.-Oct., Amsterdam, N. Y.; Nov. 5, Quincy, Ill.; Dec., Bloomington, Ill.

William Taylor Joyce—Sept., Gilman, Wis.

John M. Linden Party—Sept. 20, Red Oak, Ia.; Oct. 26, Honeye Falls, N. Y.

Oscar Lowry and Party—Until Oct. 1, Manistee, Mich.; Oct. 8-Nov. 12, Bartlesville, Okla.; Nov. 19-Dec. 24, Pratt, Kan.

Millford H. Lyon Party—Nov. 5, Camden, N. J.; Dec. 31, Portland, Me.

Joseph C. Ludgate—Oct., Seaton, Ill.; Nov., Morenci, Mich.

W. E. McCoy—Until Sept. 10, Lamar, Colo.; Sept. 17-Oct. 15, Spivey, Kan.

J. B. McMinn Party—Fall, Lisbon and Toledo, O.

Frank Mathis Party—Sept. 1, Parker, S. Dak.; Oct. 13, Grants Pass, Ore.

Maier-Cheek Party—Sept., Albany, Mo.

E. C. Miller Party—Oct. 22, Oswego, N. Y.

Mitchell and Preston—Sept. 17, Salem, Ill.; Oct. 15, Albion, Ill.; Nov. 12, Harrisburg, Ill.

O. A. Newlin Party—Sept. 24, Aledo, Ill.

Emma Paige Party—Sept. 3, Bagley, Iowa.

L. A. Peacock Party—Sept.-Oct., Winterset, Ia.; Nov.-Dec., Northfield, Iowa.

A. S. Phelps—Oct. 1, Parker, S. Dak.

Milton St. Reed—Sept.-Oct., Milford, Mass.; Nov.-Dec., Plattsburgh, N. H.; Jan. 1917, Worcester, Mass.

Runyan-Rueckert—Sept. 3-24, Scott City, Kan.

Harold F. Sayles—Sept., Conklin, Mich.; Nov., Mendon, Mich.

Chas. Reign Scoville Party—Sept., Maryville, Mo.; Nov. 5, Ottumwa, Iowa.

W. F. Shearer—Sept., Kentucky.

Francis E. Smiley—Sept., Aurora and Denver, Colo.

Oscar Hardside, Ky. Party—Sept., Alexandria, Va.; Jan., State College, Pa.

Smith and Gilmore—Sept., Beloit, Kan.; Oct., Tabor, Ia.; Nov., Alnsworth, Neb.

Geo. T. Stephens Party—Sept. 19, Martinsburg, W. Va.; Nov. 5, Kankakee, Ill.

H. L. Stephens Party—Sept. 24, New Glasgow, N. S.

H. W. Stough Party—Sept.-Oct., Evansville, Ind.

Alfred Sturgeon—Sept., Walnut Grove and Bolckow, Mo.

Wm. A. Sunday Party—Sept. 3, Detroit, Mich.; Oct. 22, Boston, Mass.

Ed. B. Weishafer—Oct., Moundridge, Kan.

Charles T. Wheeler and Party—Sept. 15, Huntsville, Mo.; Sept. 17-Oct. 29, Cuyahoga Falls, O.; Nov. 1-Dec. 17, West St. Louis, and Wellston, Mo.

Owen O. Wiard—Sept. 1-28, Glendive, Mont.; Sept. 30-Nov. 7, Michigan.

E. L. Woldslagel—Sept. 3-18, Glasgow, Ky.; Sept. 17-Oct. 1, Rocky Mount, N. C.; Oct. 8-25, Roanoke, Va.; Oct. 29-Nov. 11, Portsmouth, Va.; Nov. 12-26, Asheville, N. C.; Nov. 27-Dec. 15, Owensboro, Ky.

FORTHCOMING CONFERENCES OR IMPORTANT DATES.

Bible Conference, Colorado Springs, Colo., Aug. 27-Sept. 1, 1916.

Denver (Colo.) Bible Conference, Sept. 3-8, 1916.

Fourth Centenary of Reformation of Martin Luther, Oct. 31, 1917.

W. C. A. Conference as follows:

Central Student, College Camp, Lake Geneva, Wis., Aug. 22-Sept. 1.

Western Student, Estes Park, Colo., Aug. 22-Sept. 1.

Town and Country, Conference Point, Lake Geneva, Wis., Aug. 22-Sept. 1.

Terror gripped Erzroom before the Russians captured the city. Out of 20,000 Armenians only two hundred escaped death or exile. Thirty of these were saved in the house of Mr. Stapleton, the American Board representative.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Centennial History of the American Bible Society, by Henry Otis Dwight, has been placed on our desk. This wonderful history is divided into seven periods of unequal length, but each representing some specific forward step in the work of the society. When the small beginnings of this society are compared with the present great work, we are prompted to exclaim, "What hath God wrought!"

The First Epistle to the Corinthians, a Complete Analysis of First Corinthians, with Annotations, by A. C. Gaeoolein.

This is No. 21 in the Bible Study Course being put forth by this well-known author. We can say of this what we have said of all the others in the series, that it is to be depended upon for its loyalty to the truth. The method also is to be commended to all Bible students and teachers.

61 pages. 5½x8 inches. "Our Hope" Publishing Office, 456 Fourth Avenue, New York. Paper, 20 cents. J. M. G.

The Book of Personal Work, by Rev. John T. Faris, D. D.

This is not a book of instruction in personal soul winning. It should, however, be helpful to one who would be used of God in leading others to Christ, for it presents concrete instances of soul winning and in its inspirational narratives will be found many of the principles of personal evangelism. In title it is uniform with other books by the same author.

322 pages. 8x5½ inches. George H. Doran Company, 38 W. 32nd St., New York. \$1 net. W. W. K.

The Soul-Winner and Soul-Winning, by the Rev. Joseph W. Kemp, author of "The Book of Books and Its Books," "Outline Studies in the Tabernacle," etc.

Whatever the author of this book writes may be depended upon for soundness in the faith. He is a practiced workman also in the field of soul-winning. His pastorate at Edinburgh was always marked by that feature, and we confidently believe that when he finds himself in his present field at Calvary Baptist Church, New York, it will be the same. He knows his Bible and was the instructor of the Bible Correspondence Course carried on in the columns of "The Life of Faith," London.

Christian workers, or those who ought to be will be highly profited by this little work.

91 pages. 5x7½ inches. George H. Doran Company, 38 West 32nd St., New York. 60 cents net. J. M. G.

"The Coming and Kingdom of Christ," is a report of the addresses at the Prophetic Bible Conference held in Chicago in 1914. This publication, which has been noted before in our columns, has appeared in cloth at the price of \$1.00, but it now comes in excellent paper binding at a very low price. In every respect the inside of the publication is a perfect duplicate of the original publication and is, by the very low price at which it is offered, within the reach of all. Men and women who love the truth emphasized at the conference could hardly do a more worthy act than to purchase large numbers of this cheaper edition and send it out broadcast.

252 pages. 5x7½ inches. The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago. 25 cents. J. H. R.

The Origin of the Bible, by E. W. Hicks.

This is a pleasantly written booklet and should serve a very good purpose, but we fear that the author has not gone further than noting something about each book, although he frequently speaks of the contents or character of a book.

In speaking of 1st Thessalonians, he says: "It was plainly a letter of personal reminiscence and practical teaching. * * * It was destined to be a letter for the world, we know not why." In a note about 2 Thessalonians, there is no intimation of the reason for its writing, which was most plainly expressed at the very beginning. All who know these two books know that the great subject is the Second Coming of Jesus Christ, and in any note of the books this should not be ignored, whatever may be the position of the writer as to the order of events connected therewith.

108 pages, paper. 5x7½ inches. The Glad Tidings Publishing Company, Chicago. 35 cents. J. H. R.

Michele Nardi, The Italian Evangelist, His Life and Work, compiled by Rev. A. B. Simpson.

This little volume tells the interesting story of the life and work of one whom God greatly used in evangelistic work among his own kindmen according to the flesh, the Italians. In

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143 pages Nardi, 690

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the great cities of the United States, in construction camps, wherever in fact his people were to be found, there Michele Nardi went to evangelize them. Instant in season and out of season, he labored for their salvation.

The reviewer of this book knew Michele Nardi personally and bears testimony to his Christlike character and the faithful service which he rendered the Master. To the reviewer this simple story of his life has been an inspiration and as he read it, many times it seemed as if the words "Praise the Lord," which were so frequently and meaningfully upon the lips of Michele Nardi, could be heard again.

143 pages. 5x7½ inches. Mrs. Blanche P. Nardi, 690 Eighth Ave., New York.

W. W. K.

Children's Object Story-Sermons, by Otis Tiffany Barnes.

If the aim of story-sermons is to catch and hold the attention of children, then this book is well written. There is not a chapter which has not for its subject matter material intensely attractive to any child. In fact, one is inclined to think the material side is made attractive at the expense of the spiritual.

It is a question, whether in time to come we may not conclude that in the use of a certain type of so-called "object lessons" (some of which are found in this book), we are storing children's minds with a lot of associations which are worse than useless. Why? Because, later in life, they must try to get rid of these associations, that the deep spiritual truth may remain. Such illustrations, however, as those used in the chapters, "The Ocean of God's Love," "The Elephant's Trunk," "The Lion of Lucerne" and some others in this book, do not belong to the objectionable type and are illustrations worthy of the name.

Undue final emphasis is placed upon the negative in several instances; the positive having too small a place to be retained by the average child.

159 pages. 5½x7½ inches. Fleming H. Revell Company, New York. 75 cents, net.

E. G. J.

The Portraiture of Jesus in the Gospels, by Albert L. Vail.

The author of this book shows an excellent spirit and gives evidence of definite and discriminating thought. His method is to trace particular lines in each of the Gospels which exhibit the peculiar purpose of each writer. He first presents the portrait, then the proof, and then the criticism; the criticism is omitted in the consideration of Mark and John.

The author is entirely correct in his contention that the distinctive and varying shadings of the pictures are not a matter of acci-

dent, but a divine arrangement and design. Helpful as this book is, one cannot help coming over him a feeling of disappointment in that the author did not carry his contention far enough. If he had found in the Old Testament Scriptures the outline of his portrait, and had discovered in the Gospels the filling-in of that outline, such that each writer had more in view than merely the making his treatise attractive to certain classes of people, we could have given it a heartier endorsement.

In Matthew he fails to grasp the Biblical conception of the Kingdom, and in Mark he errs by assuming that the only thing necessary is to note its comparison and contrast with Matthew.

157 pages. Fleming H. Revell Company, Chicago. 75 cents net. P. B. F.

Paradoxical Pain, by Robert Maxwell Harbin, A. B., M. D., F. A. C. S., author of "Health and Happiness."

This is an interesting and philosophic treatment of the question, "Is Pain Wholesome?" According to the preface of the book, "Paradoxical Pain" means that which sooner or later serves some beneficent purpose and is constructive in its effects, while the opposite kind of pain is evil and works for harm and destruction. The purpose of the book is to differentiate between these two opposing classes of pain, not only in the physical but also in the mental and spiritual realms.

A moderate amount of disease is necessary to keep men in physical excellence; intellectual superiority is gained by painful and laborious effort; and fundamental doctrines of all religions, and especially the Christian religion, are based principally on the so-called painful experiences of unselfishness, temptation, and the like.

But after all this is said, one gets but a faint idea how interesting and useful this book is. In the first place for our class of readers it ought to be said, that so far as it treats of Christianity it does so from the conservative and orthodox point of view. From the intellectual side it is rich in illustrations both of a scientific and experiential character that add zest to almost every page. While considered as a treatise on health it is full of hope for almost everybody. The author is described as an eminent physician who has made a profound study of the problems of pain.

The book is handicapped by its name. We thought it was some kind of a "take-off" on Christian Science and hesitated to read it, but we would not have missed it for a good deal.

206 pages, with index. 5x7½ inches. Sherman, French & Co., Boston. \$1.25 net.

J. M. G.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray, July 28-31, lectured and preached at the Summit Grove Camp Meeting, New Freedom, Pa. He supplied the pulpit of Grand Avenue M. E. Church, Milwaukee.

Dr. Ralston: July 23, a. m. and p. m.—Fifth United Presbyterian Church; August 2, Christ Church.

Mr. Sellers: July 12, New Lenox, Ill., M. E. Camp Meeting (S. S. Work); July 19, Moody Tabernacle Address; July 23, Belden Avenue Baptist Sunday School; Friendly Bible Class; July 28-31, Green Lake, Wis., Bible Conference; August 5, 6, Montrose, Pa., Bible Conference.

Dr. Russell, July 16, North Shore Congregational Church; July 20, Moody Tabernacle; July 22-24, Tarkio Missionary Conference; July 29-31, Orion Bible Conference; August 6, North Shore Congregational Church.

NEW MEMBER OF THE FACULTY

Professor Frank Parker, Director of Music and teacher of voice of Cedar Valley Seminary, Osage, Ia., has accepted the call of the Institute to succeed Professor Trowbridge in vocal training, and class and choir work.

Mr. Parker was a pupil of some of the best voice teachers in Detroit, Cincinnati, Chicago and New York, and has also taught in these cities and served as soloist in leading churches and prominent choral societies. He has a baritone voice of sympathetic quality, wide range and volume, and is especially commended for his ability to transmit to others the principles of good singing which he exemplifies.



Frank Parker

Mr. Parker is a member of the Methodist Church, and looks forward to his connection with the Institute as an enlarged opportunity for Christian service.

In a recent edition of "Musical America" we find an appreciative article on Professor Parker written by Professor Franz C. Bornschein, the musical critic of the "Baltimore

Sun." He is commanding Mr. Parker for his interest in the output of American composers and says:

"Among chorus conductors who have been laboring industriously to further the laudable movement can be mentioned the American baritone and conductor, Frank Parker, who recently directed the Lyric Club of Charles City, Ia., in a program made up entirely of choral works of American composers."

Professor Bornschein then incorporates in his article, with approval, an interesting letter from Mr. Parker on the subject. "American Musical Compositions."

"The Charles City (Ia.) Intelligencer speaks of the success of the Lyric Club of that city as "largely due to the intelligent work of Frank Parker, the director who is musical in his interpretations and tactful and kindly in his manner. It is no small task to hold an organization, consisting of society, business and professional women of widely divergent ideas, to one common purpose."

EXTENSION DEPARTMENT

Located: D. M. Nicol, Congregational Church, Arena, Wis.; John S. Raymond, assistant to pastor, Fidelity Baptist Church, Cleveland, Ohio. Harry D. Clarke, to lead the singing at the Lake Orion Bible Conference, Lake Orion, Mich.; A. S. Reitz in special services at Lipscomb, Texas. A. R. Shaw, evangelistic meetings at Prescott, Kan. F. L. Rose and W. A. Burton with Evangelist William J. Minges, Des Moines, Ia. Lilian C. Edwards, community and city mission worker for six weeks during the summer, Kokomo, Indiana.

Field Workers: George E. Guille, Henderson, N. C., the Christian Home and Bible Institute, Rev. George F. Wright, manager the auditorium of the Keewahdin Bible Conference, Port Huron, Mich.; Erie-side Bible Conference, Cleveland, O., John C. Page, continuation of the Dr. Gray class circuit in northeastern Pennsylvania; Pittston, Mahonoy City, Berwick, Wilkes-Barre, Pottsville and Hazelton; July 29 at the The Rev. Institute. July 31 began service at Lake Orion; Bible Conference. B. B. Sutcliffe, assisted in Mrs. Alva Educational Department. C. P. Meeker, singular person same. Mrs. Margaret T. Russell: Gratifying news of the report has been received concerning Mrs. Russell's Bible teaching at the conference held at Montreal, N. C. by the missionary societies of the Southern Presbyterian Church. She has since conducted the Quiet Hour services in Pennsylvania and encouraged

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CONFERENCE OF EXTENSION DEPARTMENT STAFF

A recent occasion of inspiration was the second annual conference of the Extension Department staff held at the Institute, July 25 and 26. In addition to the private sessions when the affairs of the department were discussed and plans arranged for the future, the Extension workers met the Faculty, Business Staff and the entire student body in a service

Miss Elinor Stafford Millar reached the hearts of her audience by taking them into her confidence about her work and her personal experiences.

Mr. E. B. Buckalew made a short talk in which he suggested as an objective fifty Bible Class circuits, each having five or six classes, and requested the prayer of the student body to this end.

All the workers of the Extension Department attended the conference save Mrs. Margaret T. Russell, who was prevented from attending by the floods in North Carolina where she had been laboring.

The other members of the staff are: Rev.



Members of Extension Department

Front Row—John C. Page, C. P. Meeker, E. B. Buckalew, Elinor Stafford Millar, John R. Riebe, Mrs. A. W. Bowman, George E. Guille, R. J. Young, B. B. Sutcliffe, Mrs. M. T. Russell, Homer A. Hammontree, N. H. Camp.

manager of the auditorium of the Moody Church. It was Huron to be a meeting of great spiritual interest and uplift.

the Bible Dr. Gray presided and called upon four of Pennsylvania field workers and the Secretary of the Wilkes apartment for short addresses.

29 at the The Rev. George E. Guille delivered a suggestive address on the value of Bible teaching. assisted in Mrs. Alveretta Warvel Bowman spoke with

Meeker, singular pertinence to the students upon the Gratifying value of the discipline and training of student Mrs. Russell at the Institute.

ence held. The Rev. John C. Page told in an interesting way of his experience in teaching the church. Student of Union Bible Classes in eastern Pennsylvania where the attendance has been very encouraging.

Charles P. Meeker, Rev. B. B. Sutcliffe, Rev. Norman H. Camp, Mr. John R. Riebe, Mr. Homer A. Hammontree and Mr. R. J. Young.

The conference was regarded as the most profitable one yet held and marked an important epoch in the development of this very interesting department of the Institute work.

ITEMS OF INTEREST

The following former M. B. I. students met at the State Christian Endeavor Convention, Stockton, Cal., July 5-9, 1916: Otis Ironmonger, '11; Joseph Cohn, '05; Frances E. Standen, '98; and William D. Ogg, '94. Mr. Ogg wrote us as follows: "We four remember our life at the Institute with joy and

wish to assure you of our continued interest in the dear old Institute we love. We rejoice in your prosperity which is also ours."

A married student recently was heard to say: "I told my wife it was worth all it costs us to come 1,600 miles, for I had learned the way of salvation in the Personal Work class and that meant everything to me. It paid us to come if it were only for that." "And to think," he added, "it is so plain and simple and I never saw it before."

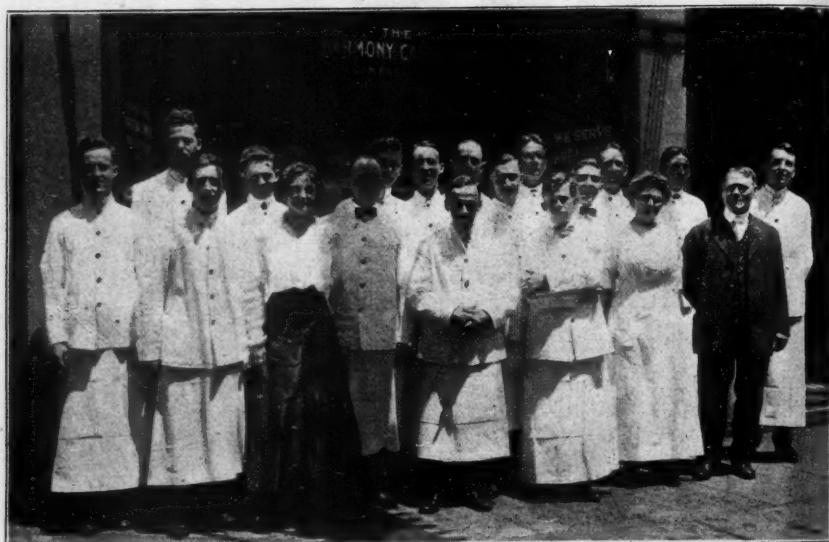
The accompanying picture shows students of the Moody Bible Institute, chiefly of the classes graduating in August and December,

Secretary-Treasurer, Etta McClung. Since the organization was effected Mr. Mitchell parted to be with the Lord.

The Home Mission Board of the Nononite General Conference recently held the sessions in the Institute buildings and the following resolution was adopted while in session:

"Resolved, that we express our hearty thanks to the management of Moody Institute for the free use of a room for our sessions, as well as all other accommodations of the Institute, and for the opportunity of enjoying the very agreeable environment.

(Signed) "The Home Mission Board, P. Krebbiel, Secretary."



How Some Moody Bible Institute Students Are Employed

1916, employed as waiters in the cafeteria whose name appears on the window. The proprietor of the cafeteria and some of the officials also appear in the picture. Scores of students of the Institute are employed in cafeterias, restaurants, and boarding houses of the city.

An organization of "The D. L. Moody Fellowship of Northern California" was effected April 11, 1916, in response to a suggestion from Dr. Torrey, and a number of urgent and repeated requests from former students. The organization is similar to that in southern California. The officers elected for the ensuing year are as follows: President, C. H. Coultes; Vice-President, Samuel E. Mitchell;

The Moody Bible Institute was well represented this year at the Erieside Bible Conference which met on the lake fifteen miles east of Cleveland, O., July 21-30. Among the old students in attendance were Otilie Ruebnik, Mae Adams, George M. and Mrs. Fleisman, Rosalind Klugh, Grace Hamilton, A. Berninger, Robert Webster, and John S. Hall. Rev. George E. Guille and Rev. Norman B. Camp, of the Extension Department, were speakers on the Conference program.

The former Moody Bible Institute students held a reunion at Montrose, Pa., Dr. and Mrs. R. A. Torrey acting as hosts, Friday, Aug. 4, during the Montrose Bible Conference. Dr. Torrey, Miss Emily Strong and Prof. Sell represented the present and former fac-

Since the Institute, and the following were present: Ralph Norton, '99, London, England; W. S. Jacoby, '95, Chicago, Ill.; William and Mrs. Gamble, '91, Montrose, Pa.; Hattie Alford, '91, Homer, N. Y.; H. W. Beach, '11, Evanston, Ill.; Annie McClaren, '04, Pasadena, Cal.; E. H. Peterson, '00, Vestal Center, Pa.; Della Bryant, '97, Albany, N. Y.; Fannie L. Read, '08, Ravens Eye, West Va.; Mara B. Read, '16, Meshoppen, Pa.; Janet Houston, '14, Scranton, Pa.; W. H. Cadwell, '12, Auburn, Pa.; Lucile Donaldson, '15, Syracuse, N. Y.; T. T. Allison, '93, Meshoppen, Pa.; Thomas C. Brown, '13, So. Montrose, Pa.; C. A. Rasmussen, '12, Churchville, N. Y.; Rose M. Horner, '16, Montrose, Pa.; Helen A. Haines, '02, Oswego, N. Y.; Mrs. Ralph W. Shaver, (nee K. L. Rippard) '00, Dallas, Pa.; Rachel Armstrong, '01, West Pittston, Pa.; Lewis B. Bryant, '14, Susquehanna, Pa.

The days of blessing at the Institute were reviewed, prayers offered for faculty and all former students the world around, and among the songs sung were Dr. Towner's "Trust and Obey" and "The Institute Fellowship Song." All voted it a most happy and joyous occasion and expressed a desire for more frequent gatherings of like nature.

THE DEATH OF GUY GRIFFIN

This student of the Institute was drowned in Lake Michigan, Saturday morning, July 22, 1916, while bathing. He was apparently alone at the time of the sad event, and it was quite

a period before it was known there had been a drowning. The body was eventually recovered, and, after a time, fully identified.

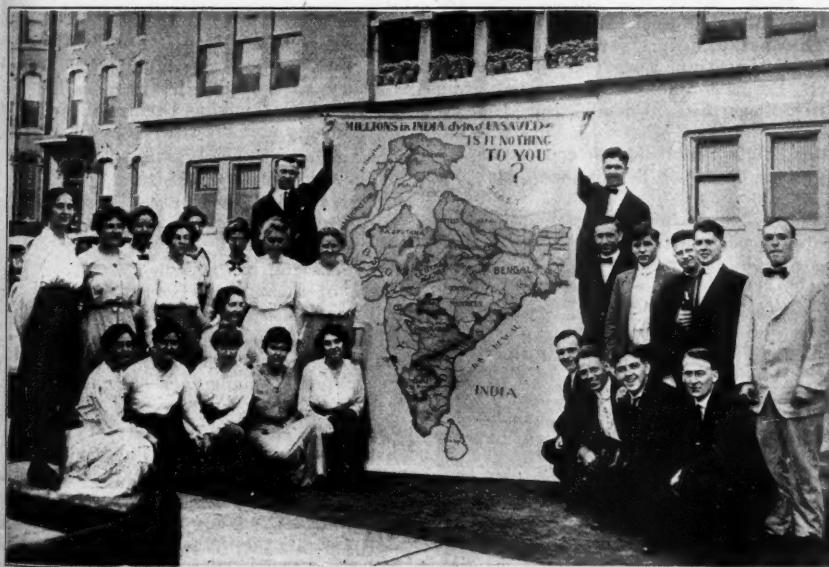
At ten o'clock Tuesday morning, July 25, a memorial service was held in the Moody

Church under the auspices of the faculty and business staff of the Institute, the Dean presiding. All classes were dismissed in order that the students might attend in a body.

Rev. B. B. Sutcliffe, acting Superintendent of men, made a brief address in which he spoke of the student life of Mr. Griffin, and of his uniformly exemplary deportment, and fidelity to all his duties.

Rev. F. H. Luhman, a former student, and pastor of the Lombard Avenue Baptist Church of Chicago, where, Mr. Griffin had been a teacher in the Sabbath-school for over a year, spoke of his connection with that church. He especially emphasized Mr. Griffin's faithfulness, and said that he had become a member of the church, January 16, and that the church was preparing to license him to preach the gospel the very morning they heard of his untimely death.

Mr. Griffin had conducted for the last three months a Bible study class in the Union Avenue Swedish M. E. church of Chicago. On news of his death this church passed resolu-



India Prayer Band of The Moody Bible Institute, Summer Term, 1916

tions commanding his beautiful Christian character and life of prayer and faith. These resolutions were read at the memorial service by Rev. Edwin S. Dahl, pastor of the church.

Mr. Griffin was preparing to enter his labors as student pastor of the Baptist Church at Hinckley, Ill., July 23, but his Lord had higher service for him. The remains were embalmed and sent to Mr. Griffin's home at Clermont, Ga., beautiful floral offerings being sent by the student body and other friends.

"For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him."

PERSONALIA

W. A. Stevenson, '98, is pastor of the Baptist Church, Bennettsburg, N. Y.

Arthur Hilliard, '14, is pastor of a Primitive Methodist Church at Suterville, Pa.

Josephus Sherrill, '01, is pastor of the United Brethren Mission Church, Chico, Cal.

Thomas Thorburn, '90, Governor's, N. Y., has been in Y. M. C. A. work since 1886.

William Sinclair, '95, is pastor of the Jay Gould Memorial Church, Roxbury, N. Y.

S. L. Cobb, '11, is pastor of the East Bethlehem Baptist Church, near Washington, Pa.

Myrtle Irene Crawford, '07, is teaching at Pleasant View Lutheran College, Ottawa, Ill.

Janet Houston, '12, is missionary for the Jackson Street Baptist Church, Scranton, Pa.

Mary Milk, '09, is superintendent of the Desplaines Street Rescue Mission, Chicago.

Ira D. Rife, '07, expects to enter the Garrett Biblical Institute, Evanston, Ill., this fall.

Frank Bernard Solin, '92, graduated from Wabash College, Crawfordsville, Ind., June 14, 1916.

Walter Bright Scholfield, '10, reports 850 additions to his church in Birmingham, Ala., last year.

William C. Stevenson, '89, after seventeen years in the pastorate, is now in evangelistic work.

Fred O. Scurrall, '04, is pastor of the Westminster Presbyterian Church, Big Rapids, Mich.

Paul J. Andreasen, '15, is pastor of the Swedish Baptist Church, Canwood, Saskatchewan, Canada.

V. C. Kelford, '14, has accepted a call to the pastorate of the Baptist Church of Marble Rock, Ia.

Minnie E. Grage, a graduate of the Evening Classes, has accepted a position as teacher in Nevada, Mo.

Carl A. Montanus, '98, has accepted a call to become pastor of the Presbyterian church, Libertyville, Ill.

A. B. Hobbs, '96, a member of the Burke and Hobbs Evangelistic Party, reports good success in their work.

S. Howard Smith, '94, has completed his ninth year as pastor of the Presbyterian Church, Paxton, Ill.

Rollin B. Holden, '99, has accepted a call to become the pastor of the Congregational Church, Loomis, S. D.

Mary E. Murrell, '04, is now serving her eighth year as pastor of the United Brethren Church at Henderson, Ill.

Mary Ella Kilmer, '10, is now serving her fourth year as assistant pastor for Grace Reformed Church, Akron, O.

S. E. Paxon, '08, is pastor of two southern Presbyterian Churches, one at Gerald, and the other at Newport, Mo.

Clara Mabel Nelson, '00, is secretary of young people's work, the New First Congregational Church, Chicago, Ill.

A. J. Laird, '06, is engaged in mission work at Kenosha, Wis., while awaiting an opportunity to go to the foreign mission field.

W. R. Johnson, '13, resigned as pastor of the Congregational Church, Green Ridge, Mo., to take up evangelistic work in the fall.

Aura M. Hopkinson, '05, Burlington, Ia., has been deaconess and pastor's assistant of the Methodist Church for nearly six years.

William H. Koper, '06, is now in his eighth year as pastor of the Presbyterian church, Bremerton, Wash. This is his first pastorate.

Charles S. Heininger, '10, is home on a year's furlough and expects to return to the mission field at Kalgan, China, in the spring of 1917.

Henry K. Bentley, '13, wrote a letter to K. K. in the new convert, which has been published in pamphlet form under the title, "Let Christ Do It."

Marguerite J. Fisher, '10, is thoroughly enjoying her work as assistant pastor of the First Methodist Episcopal Church, Rochester, N. Y.

Charles D. Todd, '11, has left the evangelistic field and has accepted a call to the pastorate of the United Congregational Church, St. Louis, Mo.

Louise Graton Holmes, '94, has been for the past seven years superintendent of the settlement work in connection with the factories at Oshkosh, Wis.

John W. Hawley, '02, pastor of the Methodist Protestant Church, Pittsburgh, Pa., reports that the work in his church is progressing very nicely.

Cettie Rees, '96, has been serving as pastor's assistant at the Washington and Compton Avenue Congregational Church, St. Louis, Mo., since 1905.

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Justina M. Huber, '12, secretary and treasurer of the Ohio Sunday-school Supply Company, is devoting the whole of his time to Sunday-school work.

Robert G. Hernandez, '14, is enjoying the best of health and reports that everything is



R. G. Hernandez

better to go K. in the U. S. Army camp at San Antonio, Tex., where he is an officer. The accompanying picture shows Mr. Hernandez in front of his tent.

Vance S. Shober, '14, is superintendent of the City Rescue Mission, Racine, Wis., which

recently effected a strong organization. Twenty-five directors representing the different churches were elected to terms of one, two, and three years, also a president, a vice-president, a secretary, a treasurer and an auditing committee. Melvin E. Trotter will visit the mission for special meetings in October.

W. E. Denham, '08, recently graduated from the Baptist Theological Seminary, Louisville, Ky., is now pastor of the Second Baptist Church, Columbia, S. C.



Vance S. Shober

Per Albin Nelson, '05, has been pastor of the Swedish Congregational Church, New Haven, Conn., for nine years. He spent 1914 in travel in Bible lands and in Europe.

G. D. Van Peursem, '08, writes from Maurice, Ia.: "I have just returned from Arabia, where I have been engaged in missionary work under the Dutch Reformed Board."

John C. Wightman, '93, Hatfield, Mass., is county missionary in Hampshire, Conn. He holds rural evangelistic meetings in a large gospel tent, assisted by two students.

William F. Zander, '07, who has been the pastor of the First Baptist Church, Spring Lake, Mich., has resigned to accept a call to the Baptist church, Cass City, Mich.

Nancy E. Lease, '08, is at present engaged with Nellie Bartlett, '07, in conducting a mission at Hill Top, Ark., a picture of which recently appeared in these columns.

Roy Cecil McAdie, '92, pastor of the First Presbyterian Church, Marshall, Mo., is making splendid progress, which is indicated by the yearly report of his work just received.

E. L. Powlesland, '10, resigned as pastor of the Valleyford Baptist Church to take up work as field worker of the East Washington and North Idaho Baptist State Convention.

Percy W. Stephens, '12, has resigned the pastorate of the First Baptist Church of Jacksonville, Ill., to take a course in the College of Liberal Arts of the University of Chicago.

John Fort, a graduate of the Evening Classes, was ordained to the ministry at the Immanuel Bohemian Baptist Church, July 16, 1916, where he is to be the acting pastor while the regular pastor is away doing home missionary work.

Minnie Ittershagen, '15, who for eighteen years has been engaged as missionary for the Burr Mission, Chicago, resigned her position July 11, 1916. On August 23, 1916, she was married to Mr. Lemuel M. Bowman, of Chicago.

Mabel Moore, '00, has been a teacher in the home mission school, Greenville, Tenn., for fifteen years. She says, "The developing of rural life is indeed a great pleasure."

John S. Hall, '06, Windsor, Ont., Canada, who sails this month for the Sudan Interior Mission, Africa, was ordained by the Baptist church in June of 1910, and later graduated from McMaster University, of Toronto, Can.



John S. Hall

Louise Pausch, '02, is employed as a deaconess in the First Presbyterian Church, Baltimore, Md., and by October 1, 1916, will have completed her seventh year of service in this place.

Mrs. H. F. Haverland, '09, Stromsburg, Neb., writes: "I prize more highly the training I received the year I attended the Moody Bible Institute than I do my four years' work at college."

William Pieffer, '03, after having for four years successfully served the First Baptist Church, of Greenville, O., has accepted a unanimous call to the First Baptist Church, Sidney, O.

I. H. Bean, '09, has the most northern charge in the Wisconsin Conference of the M. E. Church, preaching in six places and soon to add a seventh. He says the people are hungry for the gospel.

Mrs. Cuthbert P. Newton, '93, and husband, while preparing for missionary work organized and built up a mission in Trenton, N. J., until they now have a church called "The Live-Wire Church."

J. W. Patterson, '00, is pastor of the Baptist Church, Hutsonville, Ill. He writes: "I enjoy my work and shall never cease to thank the Lord that I was privileged to be a student in the Moody Bible Institute."

James M. Little, '95, Commander-in-Chief of Gideon's Army, with headquarters at Washington, D. C., reports having held 300 street meetings, 60,000 people in attendance, had 400 requests for prayer, 50 conversions and 25 joined churches.

Jennie Rigney, '10, Scott Center, Pa., reports that she is very busy in evangelistic work and writes: "I praise God for the privilege of going through the Institute, and am glad for 'The Christian Workers Magazine' which has been coming to me."

John Van Ness, '93, Narberth, Pa., writes: "Our year which closed April 1, 1916, has been the most encouraging in the history of the Narberth Presbyterian Church, and also the most successful in many ways in my pastorate of over twenty years."

G. C. Crockatt, '11, of White City, Kan., has recently taken up the work of stated supply of the Presbyterian Church, Wentworth, Mo. He attended the 'thirty-fifth anniversary of the founding of the Mt. Herman Boys' School, at E. Northfield, Mass., last month.

Richard Ferrell, '10, has an article in "The Assembly Herald" for August, speaking of the work that he is doing among the lumberjacks of the north-west. He especially rejoices that liquor is denied these men in Idaho and says that many of them are expressing themselves as heartily glad of this, as they are saving money.

F. J. Betts, '02, is acting temporarily as pastor of the Baptist Church of Traverse City, Mich. He reports that the Lord has graciously blessed his evangelistic work during the winter. Mrs. Betts has been quite poorly for several months, but is now steadily improving in health.

E. L. Wolstagel, '07, had charge of the music during the Southern Baptist Convention, which met in Asheville, N. C., in May. The choir with boys and 300 voices rendered excellent service, and with all the denominational papers of the different southern states spoke in highest terms of the attractive music.

Thomas Penn Ullom, '97, assistant to Charles Reign Scoville, in recent meetings at Keokuk, Ia., proved one of the most faithful and efficient members of the party by reason of his personal personality, spirituality, culture and scholarship. He has shown himself well fitted to be a good worker and a good evangelist.

David C. Warner, '97, is president and one of the founders of Gilead Social Training School, Columbus, O., an institution for the suppression of vice and the care and rescue of morally delinquent girls and women. Miss Francis C. Smith, '05, and Miss Pearl E. Walker, '05, were recently put in charge of the work there.

W. H. Leslie, '90, and wife sailed from New York, July 29, 1916, on the French line Steamer "Lafayetti," for the Belgian Congo, Africa, where they expect to begin their fifth term of service in connection with this mission. Their work was begun four years ago among the Bayanzi Bambala cannibals on the Kuki River.

Andrew H. Norum, '10, graduated from Macalester College, St. Paul, Minn., June 13, 1916, and was ordained to the ministry at the Pacific Congregational Church in that city. And on Thursday evening, June 15, 1916, the Rev. George Mahlon Miller, moderator, officiating. He has accepted a call to remain with the Pacific Congregational Church for another year.

Max C. Wiant, '02, writes: "Since leaving Moody Bible Institute I have graduated at Bucknell Academy and University, Lewisburg, Pa., and Baptist Theological Seminary, Rochester, N. Y. This took all my time until 1913, when I located in Scranton, Pa., became the pastor of the North Main Avenue Baptist Church. In three years here the Lord has added 107 men and 106 women to the church."

Evelyn Straw, '11, is evidently doing splendid work for the Master. The following is an extract from letter written to Mr. Norton by some in the Rev. Willis P. Hunne, pastor of the Third Presbyterian Church, North Tonawanda, N. Y.: "She was here assisting in an evangelistic campaign, and did splendid work. Since leaving here she has returned to do work for the summer. The Institute does work to turn out such efficient workers as she."

A beach how v

ily as Edgar L. Killam, '97, recently became the Field Editor of "The Standard," a Baptist weekly published in Chicago. The following extract is taken from an editorial in that paper: "Mr. Killam has been a prodigious worker and in whatever he has undertaken he has more than made good. His experience with the smaller churches, his interest in evangelism, his expert knowledge of work with boys and girls, his intimate acquaintance with all phases of state convention work, will make him an invaluable coadjutor."

Collin C. Kirby, a student of the Evening Classes, and one of the ushers of the Moody Church, says that if he had not received inspiration in the Evening Classes, he would not now be so active in the open-air meetings of his church. He says that in about five weeks there were twenty-six such meetings attended to, with 493 workers, and an attendance of 4,875. The number of tracts given out and one was 475, and invitations to various meetings School, with 28 requests for prayer. There was no personal dealing with 38 persons.

Alma E. Hultman, '11, through the North American Council of the Nyassa Mission of '05, in Central Africa, rejoices in answered prayer there, and two nurses are on their way to assist from New in the medical work of the mission. She writes that it is hoped that a hospital at Ongoma, Alaska, may be erected this year if the their financial means are provided.

A LIGHT IN THE EAST

This poem was written by Mrs. Harry C. Leach (nee May Haskin, '00), Missionary, Tavoy, Burma, India.

There was need of a new clear light
E'en where the sun's first beams
Scattered the shades of night
And wake from the land of dreams
The eager heart of man.
God saw this growing need
In our city's dawn-kissed side,
Whispered to hearts that would heed,
Would obey the voice of their Guide
In fulfilling His wonderful plan.
The light thus born in the human heart
Was watched by the Spirit divine;
Bade the earthly shadows depart
In the wake of its glorious shine
For man in darkness and need.
Others saw this growing light
And wondered what it might be,
It is a unconscious of the night
Some in great humility
Began its call to heed.

Then the church we call Morningside
Began to live and to shine.
For twenty years its Guide
Has kept the light divine
A beacon for needy man.
How well the work has been done

Neither you nor I need say,—
This work of the Father through His Son
Speaks in the life of our city today,—
This work the Lord began.

We praise His holy Name
As we meet in His house tonight;
May He keep us always the same—
Eager for truth and the right.
Ever may Morningside
Keep the lamp filled and shining,
Keep the way straight and clear—
No wavering, no declining,
Till our Lord in His glory appear
To claim us for His bride.

BORN

To Mr. and Mrs. Alfred Thompson, '08, Allegan, Mich., August 14, 1916, a daughter, Edna Minnie.

To Mr. and Mrs. C. E. Edwards, '08, at Columbus, Ky., July 16, 1916, a daughter, Diana Mai.

To Mr. and Mrs. L. A. Wegner, '07, Warsaw, Ind., August 5, 1916, a daughter, Dorothy Irene Mary.

To Mr. and Mrs. F. C. Aungst, '14, Wood River, Ill., July 28, 1916, a son, Clarence Christian.

To Mr. and Mrs. P. J. Kapteyn (nee Beatrice Pawsey, '11) East Northfield, Mass., July 31, 1916, a daughter, Aukje Hilda.

To Rev. and Mrs. Charles R. Goff, '09, at Pleasantville, Ia., July 2, 1916, a daughter, Dorothy Evelyn.

MARRIED

Gerhard A. Jacobson, '14, to Alma Amstutz, '09, at Chicago, Ill., August 8, 1916.

A. Hilmer Norum, '10, to Miss Bessie May Powley, '11, August 3, 1916. At home, St. Paul, Minn.

Daniel F. Bergthold, '99, to Miss Anna Sudermann at the American Baptist Church, Ootacamund, Nilgiris, South India, June 20, 1916. At home after July 1, A. M. B. Mission Station, Nagarkurnoot, via Janumpett, Deccan, India.

Garrett James Bruggink, '13, and Lulo Mae Foster, '14, at Bricelyn, Minn., July 4, 1916.

James Graham to Dolly R. Johns, '08, at San Benito, Tex.

David B. Bulkley, '13, to Miss Beulah Loyd at Hot Springs, Ark., August 2, 1916.

DIED

Charles B. Wyman, '14, missionary for the American Sunday-school Union, Potter Co., Pa., June 12, 1916. He wrote a friend not long before he was taken: "I have been failing for two months. I have stopped preaching, and most of my correspondence, but I will not give up the Sunday-school work until Jesus comes to reward his servant."

The Bible Institute Colportage Association

HOW GOD USED A TRACT

Rutland, Vt.
I know of at least one man who was brought to Christ through my reading the tract, "He Loved His Mother," in an open-air meeting. He came from Holton, Me., and he loved his mother who was dead. So you see that all the tracts you sent were worth while, as one sinner was converted.

1874-1875

THE MISSION OF GOOD BOOKS FULL-FILLED

Fort Wayne, Ind.
I am enclosing \$10 on my order for books purchased from you recently. They have been selling just "like hot cakes" in our meetings here and I am trusting God to use them after our services close next Sunday night. I thank you ever so much for such messages that these books contain for already they are doing work that would be impossible for us to do. I am going to take these books with me and use them in other places for I have seen their value. A. C. E.

A. C. E.

WHAT A MISSIONARY WANTS

Rev. A. G. Shriver, a Presbyterian missionary, located at Cordova, Alaska, would appreciate receiving from any reader of "The Christian Workers Magazine" religious papers or magazines, such as would be appropriate for him to distribute to the railroad men and miners of that region.

GETTING BOOKS NEARER AND QUICKER

In addition to the depots for the Moody Colportage Library now located with large book stores at New York, Philadelphia, East Northfield, Mass., Toronto, Montgomery, Ala., Louisville, St. Louis, Dallas, Denver, and Los Angeles, the Bible Institute Colportage Association of Chicago has opened its own Northwest agency at Seattle, Wash., local address, 450 New York Block. Rev. Frank H. Young, an experienced "book man," is in charge and cordially invites orders and inquiries from pastors, evangelists and other Christian workers in the five or six contiguous states, also Western Canada.



This cut illustrates first steps in the work of evangelizing in print which Rev. Robert J. Kofsiend of Evans Hall, Toronto, has, with his aids, attempted for the appreciative Canadian "boys" across the water. The plan "works," and should be adopted by hundreds who love the souls of men.

PLEASANT READING

Milwaukee, Wis.,
April 7, 1916.

I have just read "Sowing and Reaping" by D. L. Moody and I think it's the best little book I have ever read for truth and simplicity. I just think it a little gold mine under a paper cover.

C. T.

Greenville, N. C., April 13, 1916. I preached in the jail at Portsmouth, Va., recently and a week later, when I returned to men and preach again, found that the prisoners had been holding services themselves since I had been there, and in place of a preacher they had been reading sermons out of "Select Sermons," by D. L. Moody.

G. W. C.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from April 8, 1916, to August 9, 1916, inclusive:

Bible Book Fund:	
11 Contributions.....	\$35.08
1 Contribution.....	5.00
1 Book Fund:	
1 Contribution.....	5.00
Army and Navy Book Fund:	
Received "books".....	17.25
1 Contribution.....	3.00
Capital Book Fund:	
1 Contribution.....	3.00
1 Contribution.....	5.00
Contain Book Fund:	
2 Contributions.....	3.01

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named on July 8, 1916, to August 9, 1916, inclusive:

Book Fund:	
Alabama, 75 books.	
Michigan, 250 books, and 50 Gospels.	
Ohio, 106 books, and 106 Gospels.	
Iowa, 45 books, and 45 Gospels.	
California, 430 books, 155 Gospels, and 25 Four Gospels.	
Indiana, 47 books, and 20 Gospels.	
Illinois, 91 books, 56 Gospels, and tracts.	
Wisconsin, 12 books, and 12 Gospels.	
Kentucky, 100 books, 115 Gospels, and tracts.	
Kansas, 35 books, and 35 Gospels.	
New York, 70 books, and 70 Gospels.	
North Dakota, 128 books, and 125 Gospels.	
South Dakota, 35 books, and 35 Gospels.	
Missouri, 145 books, and 90 Gospels.	
Nebraska, 61 books, and 62 Gospels.	
Minnesota, 50 books, and 50 Gospels.	
New Jersey, 15 books, and 25 Gospels.	
Georgia, 80 books, and 40 Gospels.	
Pennsylvania, 135 books, and 125 Gospels.	
Montana, 50 books, and 50 Gospels.	
Florida, 75 books, and 65 Gospels.	
North Carolina, 28 books, and 28 Gospels.	
Colorado, 50 books, and 50 Gospels.	
Arizona, 30 books, and 25 Gospels.	
Utah, 24 books.	
Capital Book Fund:	
Illinois, 35 books.	
Woman's Book Fund:	
Georgia, 100 books, and 50 Gospels.	
Contain Book Fund:	
Kentucky, 75 books.	
West Virginia, 50 books.	

Alaska Book Fund:

 Sitka, 30 books.

 Anchorage, 100 books.

"Widows and Fatherless" Book Fund:

 Missouri, 100 books.

 California, 74 books.

 Tennessee, 100 books.

 New York, 28 books.

 District of Columbia, 125 books.

Army and Navy Book Fund:

 South Carolina, 100 books, and 350 Gospels.

 New Jersey, 100 books, and 250 Gospels.

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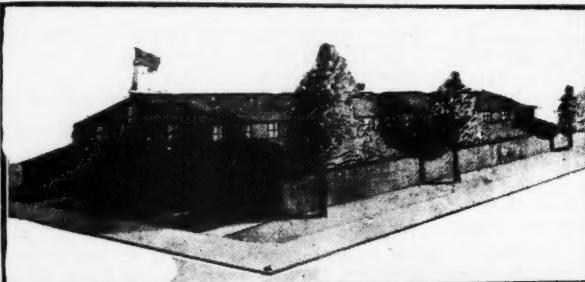
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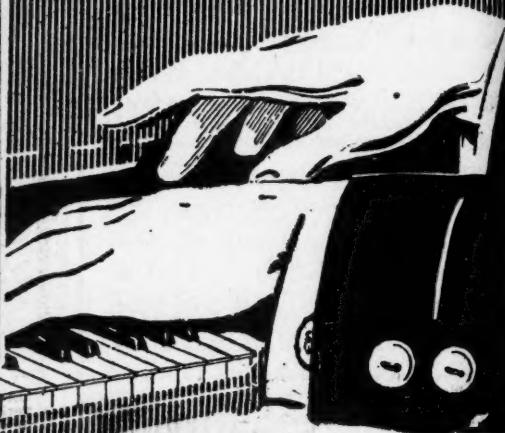
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II. KINGS, 24. *Jehoiachin succeedeth him.*

35 And Jé-hôr'-ă-kîm gave the silver and the gold to Phâr'-sôh; but he taxed the land to give the money according to the commandment of Phâr'-sôh: he exacted the silver and the gold of the people of

B.C. 610.

^a ver. 23.
2 Called
Jecôniah.
1 Chr. 3. 16.
Jer. 24. 1.
and
Coniah.
Jer. 22. 24.
25.

8 ¶ ^b Jé-hôr'-ă-chîn was eighteen years old when he began to reign, and he reigned in Jé-rû'-sâ-lém three months. And his mother's name was Né-hûsh'-tâ, the daughter of El-nâ'-thân of Jé-rû'-sâ-lém.

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